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A

DISSERTATION
ON THE
PROPER NAMES OF PANJABIS,
WITH SPECIAL REFERENCE TO THE
PROPER NAMES OF VILLAGERS
IN THE
EASTERN PANJĀB

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BOMBAY:
EDUCATION SOCIETY'S PRESS.
LONDON: TRUBNER & Co. CALCUTTA:
THACKER, SPINK & Co.

1883.

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P R E F A C E .

SINCE writing the following pages I have been enabled, through the kindness of Mr. Denzil Ibbetson, C.S., Deputy Commissioner of the Panjâb Census of 1881, to obtain the whole of the Census Records of the Ambâlâ Cantonments in 72 vols., MSS., in the Persian character, and also 2 vols. of the Records of each District of the Panjâb, or 64 vols. more, in all 136 volumes. I had previously in my possession 17 other vols. of the Ambâlâ District Records, so that I have now 153 volumes of material to work on. Each of the District sets consists of the record of one village and one town block, so they contain between them the names of the rustic and urban populations of all parts of the Panjâb. As each volume contains on an average 500 names, the total number of names at my disposal now for investigation is about 75,000, and it is clear from this fact that if ever the leisure should accrue to investigate all this mass of material the question of modern Panjâbî human nomenclature should be finally set at rest.

The work of investigation, however, as represented in the pages of this little book, should be looked on as merely in its infancy, for I have been enabled so far to consider, in addition to my private collection, only those names to be found in 5 of the Ambâlâ Census volumes. There is, besides, on every point raised in this dissertation a large quantity of undigested material, not very difficult of access, to be found scattered over the Panjâb, but want of leisure has prevented me from including it.

I see my way to a thorough investigation of the material already collected, but cannot say, even approximately, when the work is likely to be completed; and since the collation of the comparatively small number of names already examined,

seemed to give preliminary results on all points connected with them, except that of the spread and local distribution of names, I have thought it best to publish what has been already accomplished, than to wait on indefinitely for an opportunity of doing more; especially as, for all I know to the contrary, no researches have as yet been made into modern Indian Aryan nomenclature, and therefore nearly all my information is new to scholars.

This is my excuse for making public the results of an avowedly incomplete study of the subject.

My thanks and acknowledgments are due to my friends Messrs. Denzil Ibbetson, C.S., and William Crooke, C.S., for kindly aid rendered me throughout, to Shibbû, formerly Mîr Munshî of the 63rd Regt., to Faizu'llah Khân, Mîr Munshî of the 9th Lancers, and to Dârogha Chainâ Mall, of Ambâlâ, for the intelligent manner in which they procured and gave me the information I required of them, and also to the Government of the Panjâb for the generous support which has enabled me to risk the publication of my manuscript.

I would add that my reason for inserting such long lists and tables of names into the body of this book is that in the present stage of the investigation they are necessary: facts being now more valuable than theories.

R. C. TEMPLE.

Ambâlâ, Panjâb, April 1883.

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CHAPTER I.

It has long been recognised in Europe that the proper names of men and women are well worth study for the sake of the indications they give of the national life, the racial history and the course of civilization of those that have invented them. The subject has been deeply examined on its many sides, archæological, antiquarian, literary, historical, philological and ethnological, and is still being vigorously prosecuted. Even in the last number of the Journal of the English Anthropological Institute to hand,* is an enquiry by Dr. Beddoe, F.R.S., into English surnames with a view to ascertaining the racial components of the modern English nation and their numerical relation to each other. In India, however, as far as I am aware, the subject is still untouched, and its students must, therefore, if I am right in this assumption, begin at the beginning with the result of being very restricted at first in their field of research. The title of this dissertation has, for this reason, been purposely chosen in order to show the exact scope of the present enquiry. In a large country like that geographically known as the Panjâb, with its arbitrary political boundaries containing within them many tribes, races and peoples, who have at least three chief religions, what is true of one portion is not necessarily so of another. Remarks and observations applicable to the East may not be so to the West or South, and in the title it is said that the remarks herein relate especially to the Eastern Panjâb, because the *data* on which they are based were mostly gathered in the Ambâlâ District and neighbourhood, where the Hindû element largely predominates, and, because, though the facts to be there observed are also more than probably true in the main of all those portions of India chiefly influenced by the Aryan races and the Aryan religions,

* November 1882, vol. XII., pp. 231-243.

it would be premature to hold, without precise *data* to go upon, that they are so of, say, the Western Panjâb, where the Muḥammadan religion and foreign influences are so powerful. It has been further noticed that the more educated and civilized urban populations, speaking the Hindî language in the widest application of that term, bear names that differ widely from those of villagers. I am far from being prepared to say that this is an absolute fact, but since it may be so, and as my observations extended only to village populations, the title of the present work was further restricted, as having special reference to the names of villagers.

It may be here remarked that a careful examination of the proper names to be found in the Census Returns of the great Cantonments of Ambâlâ and Merâth (Meerut), would give most valuable general results, because *there* are collected together large heterogeneous populations of all sorts^c from every part of Aryan India, Pûrbiâ and Panjâbî, Hindâ and Musalmân, Sikh and Jain, high and low, polished and uncouth, urban and rustic, and *there*, too, flourishes the innumerable Sûdra, in all his endless variety. The chief value of examining their names would be that the spread over India of the phenomena to be observed would be sufficiently well ascertained to form at any rate a good basis for future investigation. It should be remarked, also, that many of the assertions made herein are based merely on the limited enquiry that I have been so far able to make, and that, therefore, strictly speaking they are tentative. Their correctness could only be really tested from an extended examination of proper names, and this could probably be most satisfactorily done by collating a percentage of the names to be found in the Census Returns of 1881, say, 1000 names from each District in the Panjâb. The *data* thus acquired would be genuine in themselves, and be sufficient to prove all that would require proof.

The facts, on which the present observations are based, are in two sets :—

Firstly.—Through the kind offices of Mr. Ibbetson, C.S., Deputy Commissioner of the Census, Panjâb, the Census Returns (in 17

vols., MSS., Persian character) of the villages of Bibiāl, Gādāuli, Khārwan, Isma'ilābād and Rattewālī, in the Ambālā District, were handed over to me for examination. They contain the names of some 10,000 persons, and the villages were purposely selected as representing fairly the whole District rustic population. These names, then, are as genuine as they can be made, but I have not had time unfortunately to examine more than five of the volumes, containing only the names of 2,846 persons.

Secondly.—Some time previous to the collation of these MSS., I had been collecting the names of Hindūs, with a view to finding out anything I could about them, and had got together a small collection thus of 1,133 names.

The results of the researches have been compiled into two tables, with a view to showing as regards the first set, the frequency with which each name occurred, and in what castes or classes of Hindūs and Musalmāns it was to be found, and how often. The names were divided into male and female, and sub-divided into Hindū and Musalmān. The male names had a further sub-division into "children," to ascertain the truth of a fact often asserted to me that Hindū male children's names differed from those of male adults. This, I think, it is now safe to say is emphatically not the case. The table of the second set is designed to show the derivation, form and meaning of Hindū names, and the 1,133 names are therefore grouped into 186 sets under 21 heads to exhibit these as clearly as possible. Under "Form," the names are divided into Male, Female and Diminutive, and the Male into Simple and Compound. Under "Sense," they are divided into Literal and Applied. It cannot be pretended that this table is as satisfactory as the first, owing to the unavoidable uncertainty of private enquiry, but all was done that could be done to enter up only such names as are actually known to exist. Possible and legitimate forms were not received, simply because it is more than likely that somewhere or other they are in use.

I give here a list of the castes in which the 1,000 Ambālā village names are to be found distributed, which shows that the table represents the names of persons of all the ordinary Eastern Panjābī

gradations of village society, though it does not in itself pretend to be anything more than a compilation of the caste names that the people gave themselves at the Census:—

Hindûs, 32.

Bâdhî	Chhîmbî	Kahâr	Nimakgar
Bairâgî	Chûhrâ	Kâith	Pâdhâ
Baniyâ	Dogar*	Kalâl	Râjpût
Baqâl	Faqîr	Kambo	Sikh
Bârî	Gadarriâ	Kumhâr	Sunâr
Bhât	Gûjar	Lohâr	Tarkhâñ
Brâhman	Jât	Mahâjan	Thatherâ
Chammâr	Jhiñwar	Mâli	Tiwanâ

Musalmâns, 19.

Barhât	Jogi	Nâî	Sayyid
Dhobi	Julâhâ	Nilgar	Shekh
Dogar*	Lohâr	Pathân	Sikligar
Dom	Mîrâsi	Qureshî	Sunâr†
Faqîr	Muniâr	Râîn	

* The same as Duggar, a labouring class.

† All the tables in this work are where possible in alphabetical order for easy reference.

CHAPTER II.

THE primary object of all human nomenclature is, of course, to distinguish individuals, and to this object every system of naming has been mainly directed, but, owing to their infinite numbers wherever human beings congregate, this object is not so easy to attain as one would at first sight suppose. The difficulty of devising names, which shall be really distinguishing, is very early felt in every community, and many are the expedients adopted in the world to overcome it. None can be called really successful, except perhaps the Dravidian system of adding to a man's name, that of his village and district, or home. The modern European system of surnames is only moderately successful, as may be gathered from any list of names one may chance on. *E.g.*, even in a Regiment such a name as "John Smith of B Company," often fails to finally distinguish a man, and "John Smith" of any hamlet one is likely to mention would be nearly sure to fail to do so. In India, where surnames are practically unknown, names of men and women so conspicuously fail to finally distinguish them, that it is necessary to add the parental and caste names, and even then, until the age is superadded, only doubtful success is attained. Bad, however, as the Indian Aryan method of nomenclature is, it is so far better than the Muhammadan, (in which a vain attempt was originally made to ring the changes only on the names of the saintly founders of their religion, and on the so-called 99 names of God,* leading to most fantastic results), that the Musalmâns have practically adopted it in India. This, I think, the tables conclusively show.

The first point, then, that comes under consideration in examining these Panjâbî names, is to ascertain what attempts to attain the object of distinguishing individuals are visible therein.

* The "99 names of God" have existed apparently only in the imaginations of European writers. The "Most Comely Names of God" are of an indefinite number in reality. Mr. Redhouse, *Journal of the Royal Asiatic Society*, vol. XII., N.S., pp. 1-69, gives a list of 552, and there are doubtless many more to be found up and down the Qurân.

Now, the first thing to notice is, that in the Census table 2,846 persons bear between them 1,067 separate names, or, in other words, each name does not on an average occur 3 times in 3,000 persons. These names were taken about 570 each from 5 villages, and it is possible that so great a variety would not be proportionally maintained if the whole 10,000 names of the said villages were fully examined, but I am persuaded that it would not be very materially diminished. Out of these 1,067 names only 148, or 14 per cent., occurred 5 times and upwards, while not a single name reached an average occurrence of one per cent. in the population; the nearest approaches being Jîwani, Nârâyanî and Shibli, 28 times each, and Nathû, 27 times. On the other hand, 53 per cent., or more than half, occurred but once. The following is a list of the names occurring more than 5 times, and is given as an indication of what names are commoner than usual :—

		<i>Twenty-eight times, 3</i>
Jiwani	Nârâyanî.	Shibli.
		<i>Twenty-seven times, 1</i>
Nathû		
		<i>Twenty times, 1</i>
Hirâ		
		<i>Nineteen times, 2</i>
Jamni	Mangal	
		<i>Eighteen times, 2</i>
Bhagwânâ	Râni.	
		<i>Seventeen times, 3</i>
Gangâ Râm	Gulâbî	Rahîm Bakhsh.
		<i>Sixteen times, 3</i>
Ido	Kâlû	Shâdi
		<i>Fifteen times, 7</i>
Chhajjû	Kirpi	Nâno
Kâhnâ	Mangalî	Telû
		<i>Fourteen times, 1</i>
Buddhi.		
		<i>Thirteen times, 6</i>
Badâmi	Kâhnî	Rahîman
Chûhri	Nânkî	Sebi

			<i>Twelve times, 3</i>
Bārū	Dusaundhī	Tulsān	
			<i>Eleven times, 6</i>
Kanhāyā	Nabbī	Shankarī	
Miriā	Rāmjī Dās	Shibbū	
			<i>Ten times, 10</i>
Āsī	Gulāb	Karam Bakhsh	Udmī
Bansī	Har Devī	Nānak	
Durgī	Jīnā	Partāpī	
			<i>Nine times, 10</i>
Abelā	Chhotī	Kallū	Rāmsaran
Allah Bakhsh	Chhotū	Katīman	
Allahdiā	Jhāndo	Rāmānand	
			<i>Eight times, 12</i>
'Azīman	Harnām	Mārū	Munshī
Bishnī	Jīo	Maullā Bakhsh	Sardhī
Gyāno	Kaurī	Mīrānā Bakhsh	Saidāgar
			<i>Seven times, 22</i>
Āso	Bhawānā	Kāhno	Rājān
'Atarī	Bisso	Kirpā	Sāhbī
Badāmo	Chhotō	Kundan	Sāhbo
Badhāwā	Dālā	Matsaddī	Wazīrā
Barkat	Jai Devī	Nandī	
Basantā	Jawāhīrī	Nankū	
			<i>Six times, 18</i>
'Aliā	Hīro	Jānkī	Raliā
'Alī Bakhsh	Imām Bakhsh	Kāko	Rām Devī
Āsā Rām	Jamnā	Mālī	Ugdī
Gopālā	Jānan	Munnī	
Gur Deī	Jānī	Nāthū	
			<i>Five times, 37</i>
'Āzima	Gauhārī	Mahā Kañwar	Rai Kañwar
Basantī	Gyānī	Māmānū	Rājā Devī
Bholā	Jai Rām	Muhammad Bakhsh	Rājī
Bibi	Jawāhīrā	Nandū	Rām Lāl
Bir Singh	Jebo	Nanhī	Sarūpī
Birū	Jhotō	Nārāyanā	Sundar
Draupati	Kīmā	Nathā	Zebo
Dwārkī	Kishnī	Nathan	
Ganeshī	Kiwarīā	Pīrdīā	
Gangā	Kur Deī	Prabhū	

The fact then has become patent that the Panjâbîs attain individuality of nomenclature by an enormous variety of names. The greatness of this variety may be illustrated by the fact, that my lists of 2,000 odd names by no means include even all those of my servants, public or private, or of the natives about me, or of my native acquaintances. It exists everywhere, and in all classes of society. Thus, in a list of 77 eminent persons exempted in 1881 in the Panjâb from attending the Civil Courts, only 5 names occur more than once and none more than twice. Even these are easily distinguishable, as Mîâni Suchet Singh, Râmgarhiâ and Kanhwar Suchet Singh, Âhluwâliâ. Also, in a list of legal practitioners for the Panjâb for 1881, out of 231 names only 18 occur more than once ; of these two only, Kanhâyâ Lâl and Gopâl Dâs, occur more than 4 times, and two only, Karam Chand and Mâyâ Dâs, occur 3 times. Lastly, the names of the various Municipal Commissioners for the Panjâb for 1881 are interesting, as showing the same results. Thus, in Siâlkot of 45 names, in Jhang of 20, in Gurgâon of 62, in Muzaffargarh of 27 and in Kângrâ of 33, all differ from each other. In Derâ Ghâzî Khâñ out of 50 names, only one occurs twice. In Ambâlâ out of 60 names one occurs twice and one thrice, and out of 149 names in Hissâr, three occur twice and one three times.*

Let us now see how these many variations are arrived at. A glance at the tables shows that it is done by varying the terminations of the words, and adding to the words so varied certain complements. Keeping this fact in view, it was found that in the second list 1,133 names could be arranged under 186 groups of words having a common derivation, *i.e.*, each name had six varieties, but I feel pretty sure that this number understates the actual amount of the varieties to be found existing in every-day life. In the 1,000 names of the first list each root word gives rise on an average to three derivatives, the proportion being kept down by such purely religious names as Arjânand, Bhagrathî, Bhawânî, Bishambar, 'Âtâ

* The ancient Greeks had but one name, and attained individuality by an endless variety of names. *Vide Smith's Dictionary of Greek and Roman Antiquities*, 2nd Ed., 1863, Article *Nomen*, by Schmitz, page 800.

Muhammad and so on, which cannot well occur more than once. Some words in the list have many more derivatives, as *bîr*, warrior, which is found in 11 names. It should be borne in mind that, however closely related to its congeners, each variety can safely designate a separate individual, and for practical purposes is a separate name. *E.g.*, Nathâ, Nathî, Nathû, Natho, Nathân, Nathan, Nathî Râm, Nathû Mall, Nathâ Singh, Nathû Rai, could all easily be made to stand for really distinct personages, just as Mary, Minnie, Marie, Moll, Molly and Miriam could legitimately give names to different girls in England.

These terminations of names may be divided into Male, Female and Male Diminutive. Theoretically these last should be applied only to children; as a matter of fact, however, they are not so restricted.

The Male terminations are—

â, c; î; iâ; û, ûn, wâ.

an and o also occur, but under exceptional circumstances.

The Female terminations are—

o, on; ân; iâ; î, vî; an, nî; â; yî.

Exceptionally also û. Muhammadan names have besides a.

The Male Diminutive terminations are—

û, ûn; nû, nûn; rû.

In order to trace out the reasons for the existence of the various terminations and the relation they bear to each other, cases where male, female and diminutive names from the same roots were found to exist side by side have been compared, and the results tabulated into eleven groups of terminations. Thus—

Male.	Female	Diminutive.
Group I.		
â corresponds to	o	û
â	o, ûn	û
â	o, î	û
â	o, ân, î	û
â	o, ân, iâ	û
â	o, î, â	û
â	on, â	û
â	â	â
â	ân	û
â	ân, î	û

Male.	Female.	Diminutive.
	<i>Group II.</i>	
â, i corresponds to	o	û
â, i "	o, âñ	û
â, i "	o, âñ, i	û
â, i "	o, â, i	û
â, i "	âñ	û
â, i "	iâ	û
â, i "	i	û
	<i>Group III.</i>	
â, e "	o	û
â, e "	o, i	û
â, e "	i, iâ	û
	<i>Group IV.</i>	
â "	an	û
â "	an, iâ	û
â "	an, o, i, û	û
â, i "	an	û
â, i "	an, o	û
â, i "	an, o, i	nû
â, i "	an, o, vi	û
â, i "	an, i	û
â, e "	an, o, i	û
	<i>Group V.</i>	
i "	i	û
i "	i, o, âñ	û
i "	i, o, â	û
i "	o, âñ	û
i "	an, û	û
	<i>Group VI.</i>	
â, û "	o	û
â, ûñ "	o, âñ	û, ûñ
	<i>Group VII.</i>	
â, o "	â, o, û	û
	<i>Group VIII.</i>	
â "	ni	nññ
	<i>Group IX.</i>	
â "	âñ, ri	rû
	<i>Group X.</i>	
â, iâ "	i	û
â, iâ "	i, o	û
i, iâ "	o	û
	<i>Group XI.</i>	
wâ "	i	û

This table shows that *â*, *î* and *îâ*, with the diminutive *û*, are the main masculine terminations, and that the main feminine terminations are *o*, *âñ*, *an*, *î*, *îâ*, *nî* and *â*.

Of the feminine terminations *o*, *âñ*, *an* and *nî* are distinctively so, *i.e.*, a name ending in any of these would always be feminine, except under exceptional circumstances.

Of the others I look on the masculine *e* as an inflected form, since it occurs mainly in conjunction with complementary additions; *e.g.*, *Kachhwâ* = *Kachhwe Râm*, *Chhâpâ* = *Chhâpe Singh*, but *Dûle* and *Nanhe* occur as simple names.*

The masculine *ûñ* and *wâ* spring from the diminutive *û*, as also do the feminine *wî* or *vî*; *e.g.*, *Bîr*, *Bîrâ*, *Bîrû*, *Bîrwî* (or *Bîrvî*); *Nathâ*, *Nathû*, *Nathwâ* (or *Nathuâ*). Similarly the feminine *oñ* comes from *o*.

The feminine *îâ* is a diminutive form, as in *Buñhiâ*, *Chiriâ*, *Hiriâ*. So also is the feminine *rî* (*arî*). Other true diminutives, masculine, are *rû* (*arû*) and also *nû* (*anû*) and *nûñ* (*anûñ*), which latter are derived from the old nominal terminations *an* and *ani* (*nî*).

When *o* and *û* occur respectively as masculine and feminine terminations the cases are quite exceptional, as, masculine, *Sito*, *Lîkho*; feminine, *Sitû*, *Mâltû*, *Dhûmû*.

To go into the derivation of these name terminations. An ordinary Hindî masculine termination of nouns is *â*, with *î* for its corresponding feminine termination. From the tables it will be seen that many masculine names in *â* have corresponding feminine names in *î*. It seems, therefore, a fair derivation for these to say that they follow the usual Hindî custom. Likewise, also, the feminine terminations *an* and *nî* may be looked on as regular formations, these being common in the language as feminine noun terminations.

The derivation of the name terminations *â* and *î* must be looked for in the respectively masculine and feminine Sanskîrt and Prâkîrt terminations *aka* and *ikâ*, from which last also comes the rarer feminine name termination *â*. Similarly, also, the rare feminine

* *af*, (= *ñ*), is a common Eastern Hindî termination of a name, as *Paraf*, *Dhulaf*, *Uðaf*, *Gunaf*, &c.

name termination *û* may be explained as a relic of the Sanskrit *ukâ*. For the feminine *an* and *nî* (*anî*) we must go to the Sanskrit masculine *in* with feminine *inî*.*

The diminutive termination *û*, and hence *nû* (*anû*), may be taken as derived from the Sanskrit diminutive termination *aka*, through Prâkritic elision of the *k* and substitution of *v*. In the same way springs the masculine termination *wâ* (*uâ*), and the feminine *vî* or *wî*. All these are really diminutive forms. The feminine *iâ* is a direct diminutive formed similarly from the Sanskrit *aka*, though Prâkritic elision of *k* and insertion of *y*, in place of *v*, affecting the preceding short vowel.

The name terminations, feminine *ri* and diminutive *rû*, I would look on as also being true diminutive forms, though the Sanskrit diminutives in *r*.

The masculine *i* may represent the Sanskrit *in* or perhaps *iya*.

The masculine *iâ* should be perhaps looked on as adjectival, and as representing the Sanskrit adjectival termination *ika*.

The terminations *oñ*, *ûñ*, *nûñ* should be explained as nasalizations of *o*, *û*, *nû*, and may be relics of old case endings.

The feminine name terminations *o* and *âñ* have baffled my endeavours. As name terminations they are distinctively feminine, but as the terminations of nouns they are, as far as I know, throughout the Hindi dialects and languages distinctively masculine, and only feminine exceptionally.

There remains but the Arabic feminine termination *a*, the *at* of pure Arabic, to be found in such purely Muhammadan names as 'Âzima, 'Azîma, Halîma, 'Uzma, Habîba, 'Âesha and so on.

The table of terminations shows that sometimes *â* and *i* and rarely *an* occur as terminations of corresponding masculine and feminine names; and this, too, as a matter of fact, happens in a very small

* Kellogg, *Hindi Grammar*, §§ 121, 122, 127, throughout writes *in* for this feminine termination: e.g., Mâlin, Dhobin, Nâin. I merely give the Ambâlâ District pronunciation, which is *an* not *in*, as Mâlan, Dhoban, Nâan.

percentage, not two per cent., of cases. Usually masculine and feminine names from the same root differ in form, as—

<i>Masculine.</i>	<i>Feminine.</i>
Bakhshâ	Bakhshan
Bholâ	Bholî
Chandi	Chando
Chhotû	Chhotî

The distinction between masculine and feminine names is, therefore, much more clearly marked in every-day life by their form than one would at first imagine.

The terminations of names when compounded with their complements vary slightly and generally arbitrarily, but in so doing they do not exhibit anything beyond the usual amount of the apparently arbitrary variation incidental to the details of all human speech, the natural outcome of habits that have grown with time. Examples are—

Lakkhâ : Lakkhî Râm, Lakkhâ Singh, Lakkhâ Mall.
 Langrâ : Langrâ Singh, Langrâ Mall, Langar Lâl.
 Likhârî : Likhârâ Singh, Likhârî Mall.
 Nîmâ : Nîm Singh, Nîmâ Mall.
 Pahârî : Pahârî Lâl, Pahârî Râm, Pahârâ Singh, Pahârî Singh, Pahârâ Mall.

From the above remarks it will be seen, then, that given a root word for a name many forms can spring from it without even going into the complementary additions to be noted hereafter, and it is shown from the Census papers that each of these forms is looked on as a separate proper name. Let us take the word *nath*, a very common root, and we can legitimately make from it :—

Masculine names : Nathâ, Nathî, Nathe, Nathwâ, Nathiâ, Nathan, Nathû, Nathûn.

Feminine names : Nathâ, Nathî, Natho, Nathwî, Nathan, Nathâñ, Nathnî, Nathoñ.

Diminutive names : Nathû, Nathûn, Nathnû, Nathnûn.

Of the above, Nathî as a masculine name would not ordinarily occur, nor would Nathâ and Nathan be found ordinarily as feminine

names. We may further eliminate the diminutive forms *Nathû* and *Nathûn* as superfluous, and so get at a residuum of 13 separate names derived from this one source without the help of additions, of which, say, *Singh*, *Mall*, *Lâl* and *Râm* would be readily, and probably somewhere or other are in reality, added to each of the masculine forms *Nathâ*, *Nathî*, *Nathe*, *Nathiâ* and *Nathû*, giving us 20 forms more, or altogether 33. Again by lengthening the *a* in *nath* and making it *nâth* we get another 33 forms, and the tables show that the changes on *nath* and *nâth* are thus actually rung in every-day life. This gives us 66 derivatives from this one word alone to serve as distinguishing appellations of men and women, and from this something is seen of the process by which the infinite variety of Indian proper names is arrived at, though it should not be inferred that all the possible forms a root name could take are in actual use.

Frequent allusions have already been made to the complementary additions attached to simple names. These appear to have had originally a religious meaning. I am told, too, that they were used formerly to distinguish high-caste from low-caste Hindûs. *E.g.* *Râm* and *Lâl* as complementary additions distinguished Brâhmans, *Singh* was the sign of the Kshatriyas, and *Mall*, *Rai* and *Lâl* of the Vaisyas, while the despised Sûdras were not permitted to use any such distinctive mark. I cannot find that in modern times in village communities their presence, form, or absence signifies any thing, except that it is considered grander to have a name like *Shivdiâl*, than to be called plain *Shibbû*; but such instances mean no more than the "grand names" our own lower classes are now so fond of do in England. The *Rai* *Kaiwar* or the *Har Devî* of the Indian village finds her exact counterpart in the *Zuleika* or the *Letitia* of the English hamlet. The half-educated writers, with whom we surround ourselves in our Courts, are very fond of these "full names" as they would call them, and very much so are the police clerks, with the result that the nomenclature of the people exhibited in our Court records is far from correct. A little careful attention to what is said in a case will show that Prisoner 'Ali *Nawâz Khân* of the police report is the 'Aliâ of the evidence, and

that the Witnesses Govardhan Dâs and Durgâ Parkâsh are known as Gobrâ and Durgâ to their friends, and I would remark that 'Aliâ, Gobrâ and Durgâ are the real names of these worthies, the grander ones being used merely for the occasion. Our clerks are apt to mislead us in this respect from the same motives as lead them to turn the Brâhmanical title Misar into the Arabic name for Egypt, and to write the thoroughly Indian word *nâtâ*, relationship, as if it had been imported from Persia. I remember, moreover, a case in which a notorious criminal, who was known as Sharfu'd-dîn, throughout the investigations into his crimes from the Magistrate's enquiry to the Chief Court's final decision on appeal, being quite unknown by that name in his own village, but any of his acquaintances could have told one all about Sharfû, the highwayman. Late-ly, too, a lad of respectability was brought before me for theft, whose name appeared in the record as Murtaza' Khân, but who was known to the witnesses throughout the trial as Mujjan, and a police constable of the Ambâlâ Cantonment turns up in evidence sometimes as Mirû, but oftener as Amîru'd-dîn.

The more usual masculine complementary forms are the following:—

Ânand	Delight	Dhan	Prosperity
Bans	Posterity	Dhar	Support
Bhagat	Saint	Diâ	Granted
Bhân	Beloved	Diâl	Kind
Bîr	Warrior	Dîn	Servant
Chalîtar	Disposition	Ditt	Granted
Chand	Glory	Dittâ	Granted
Chandar	Glory	Gyân	Knowledge*
Charan	Worshipper	Jas	Glory
Charitar	Disposition	Jî	Lord
Dâs	Servant	Jit	Success
Dât	Granted	Karan	Asylum
Datt	Granted	Kishor	Youth†
Dattâ	Granted	Kumâr	Prince
Dayyâ	Blessing	Lâl	Cherished
Deo	God	Mall	Warrior
Dev	God	Mandab	Temple

* Gyân is "knowledge unto salvation."

† Kishor refers especially to the youth of Krishnâ.

Nâth	Lord	Râth	Chariot
Pâl	Protector	Râwal	Prince
Parkâsh	Light	Rikh	Saint
Parshâd	Worshipper	Sâh	Merchant
Partâp	Splendour	Sahai	Support
Rai	Prince	Sâin	Lord
Râj	King	Sant	Saint
Rakh	Preserved	Saran	Asylum
Râm	God	Sarûp	Beauty
Râo	Prince	Sen	Commander
Ratan	Jewel	Singh	Lion
Rath	Chariot	Sukh	Delight

Of the above Ânand, Bans, Dayyâ, Dîâ, Jas, Jî, Saran, Sarûp, Sukh are often incorporated into the names they qualify. *E.g.*, Râjânand, Harbans, Râmdayyâ, Shabdîâ, Harjas, Lâljî, Râmsaran, Har-sarûp, Râmsukh.

The feminine complementary forms are—

Dâi	Granted	Kanwar	Princess
Deî	Granted	Kaur	Princess
Devî	Goddess	Kor	Princess
Dî	Granted	Rakhî	Preserved
Gyânî	Knowledge		

The Muhammadan word Bakhsh,* Granted, is used as a complement to Hindû names, as Râm Bakhsh, Devî Bakhsh, Gur Bakhsh. Shâh, King, (Muhammadan word), in mistake for Sâh, Merchant, (Hindû word), is added to Merchants' names, as Sohan Shâh, Sawâyyâ Shâh, which should be Sohan Sâh, Sawâyyâ Sâh. I have also met with the Muhammadan word Ghulâm, Slave, thus used ; Râm Ghulâm, Shiv Ghulâm : which is another instance of the curious mixture of Hindû and Musalmân words, so common in the names of Musalmâns, but rare in the names of Hindûs.

Complementary additions† are common to Muhammadan names also, but in their case the origin appears to be in the necessity for distinguishing individuals by more than one name, which soon

* This is used also as a proper name by a queer transposition of consonants in the forms Bakhshâ, Baksâ, Bashkhâ, Bashkâ and Baskâ.

† Herklots' *Qanoon-e-Islam*, 2nd Ed., Madras, 1863, pp. 5-11.

arose from the very limited supply of proper names even in Arabia itself, and to have no derivation in the prevailing Hindû custom.

It is well known that the Indian Muhammadans divide themselves into four main tribes, *viz.*, Sayyids, Shekhs, Mughals and Pathâns, and that all converts, “*Nae Musallim*,” are included in the designation Shekh. Properly speaking each tribe has its own distinguishing complements, but even in educated society these are not adhered to, and such adherence cannot be expected among the Musalmân Panjâbî villagers, the vast majority of whom are Hindûs or aboriginal tribes, forcibly converted wholesale to Muhammadanism, and who are still Hinduized at heart. These complements are here given by tribes, it being understood that they are so distributed only in theory, and that all are not in common use.

SAYYID.

<i>Male.</i>		<i>Female.</i>	
Jân	Life	Begam	Lady
Miân	Prince	Bî	Lady
Mîr	Prince	Bîbî	Lady
Sâhib	Master	Nissa	Woman
Sayyid	Prince	Shâh	Queen
Shâh	King		

SHEKH.

<i>Male.</i>		<i>Female.</i>	
’Abd	Slave	Bakhsh	Granted
’Ali	Exalted	Kuñwar	Princess
Bakhsh	Granted	Mâ	Mother
Daula	State		
Dîn	Faith		
Ghulâm	Slave		
Muhammad	Praised		
Sharif	Praised		
Shekh	Venerated		
U.-’llah	God’s		

MUGHAL.

<i>Male.</i>		<i>Female.</i>	
Âghâ	Elder	Khânum	Princess
Âqâ	Master		
Beg	Chief		

PATHÂN.

<i>Male.</i>		<i>Female.</i>	
Dâd	Given	Bâî	Lady
Khân	Chief	Bâno	Lady
		Bûbû	Lady
		Khâtû	Lady
		Khâtun	Lady

Of the above 'Abd, Âghâ, Âqâ, Ghulâm, Mîr, Sayyid and Shekh are used as prefixes, not as suffixes, like the rest. Thus, 'Abdu'-llah, Âghâ Jân, Âqâ Muhammâd, Ghulâm Nabbî, Mîr 'Ali, Sayyid 'Abdu's-Sattâr, Shekh 'Abdu'l-Qâdir, but Muhammâd Shâh, Hassan Bâno and so on.

A glance at the table of names of Hindûs and Musalmâns shows that these are not confined to any particular caste or calling, but that, however much *Munshîs* and the *literati* may assert to the contrary, Brâhmans and Chammârs, Sayyids and Doms are named alike in practise. The only difference to be observed in nomenclature between classes is that the more respectable and well-to-do add the regular complements, and that the villagers and poor do so comparatively seldom. Thus, in a list of native gentlemen and rich traders simple names without any title or complement are rare, whereas among my village tables these additions are found in only 19 per cent. of the names.

All observers of natives and their ways will have noticed that it is a common practise in speaking of a man to mention his caste or calling along with his proper name. Thus, Râmânand Baniyâ, Chuhrâ Tarkhân, Hamîd Duggar, Gopî Brâhman, Jhagrâ Kahâr, Niâz Dom, Hasnâ Râîn and so on. Owing to the vast variety of Indian proper names practically this custom will be found to fairly answer the purpose of distinguishing individuals, for, even when in the Census table a name occurs several times, it will be found to be distributed among the village castes.

Thus, we have the name Abelâ occurring 9 times among 7 castes.

in 5 villages, and it may be well understood that each of these Abelâs are readily distinguishable in the village communities. Thus—

(1) Abelâ Bâdhî.	(6) Abelâ Chûhrâ.
(2) Abelâ Mâli of Bibiâl.	(7) Abelâ Gûjar.
(3) Abelâ Mâli of Gâdaulî.	(8) Abelâ Chammâr of Khârwan.
(4) Abelâ Kahâr.	(9) Abelâ Chammâr of Rattewâlî
(5) Abelâ Râjpût.	

So again—

(1) Bansî Lohâr.	(6) Bansî Bâdhî.
(2) Bansî Tarkhân.	(7) Bansî Chammâr.
(3) Bansî Jhinwar.	(8) Bansî Mâli of Bibiâl.
(4) Bansî Brâhman.	(9) Bansî Mâli of Gâdaulî.
(5) Bansî Mahâjan.	(10) Bansî Mâli of Isma'ilâbâd.

Sometimes, however, a name seems to be a favourite in a caste, especially among Musalmâns, and then confusion may occasionally arise. *E.g.*, in the Census tables 5 Râîns are called Allah Bakhsh and 5 other Râîns are called Barkat, but such cases are not common. In England, too, it is not at all unusual for a particular Christian name to become common in a family or group of families, and as we all know that but little confusion arises in our own daily life from this cause, it may be easily realized that favourite names in a caste do not create much confusion where they occur in India. Here are all the instances of a name occurring over five times in a caste in the Census table—

<i>Name</i>	<i>Caste</i>	<i>Name</i>	<i>Caste</i>
<i>Twelve times, 1.</i>			
Rahîman	Râîn		
<i>Eleven times, 1.</i>			
Shibbi	Mahâjan		
<i>Nine times, 1.</i>			
Rahîm Bakhsh	Râîn		
<i>Eight times, 1.</i>			
'Ido	Râîn		
<i>Seven times, 3.</i>			
Nâno	Râîn	Rai Kâñwar	Gûjar
Natho	Râîn		

Name	Caste	Name	Caste
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Six times, 7.

Dayyâ	Gûjar	Karm Bakhsh	Dogar
Durgî	Brâhman	Mîriâ	Gûjar
Jamnî	Brâhman	Shâdî	Râin
Jhando	Dogar		

Five times, 12.

Allah Bakhsh	Râin	Kâlû	Gûjar
Barkat	Râin	Nârâyanî	Brâhman
Bhagwânâ	Gûjar	Râjûn	Gûjar
Jinâ	Râin	Râmjidâs	Gûjar
Jîwâni	Chammâr	Râni	Brâhman
Jîwâni	Râin	Sardhî	Râin

A somewhat larger class of names may be designated general favourites, but, owing to distribution, are still serviceable as distinguishing names. Thus, Dusaundhî is to be found in every column of the Census table, and the following occur as common to Hindâs and Musalmâns of all classes :—

Male, 31.

Bahâdur	Chhiṭar	Gulâb	Mârû	Saundhâ
Bârû	Chhoṭû	Jânî	Mihrâ	Shâdî
Bhûnî	Dhunqâñ	Jauhrâ	Nathâ	Wazîrâ
Bîrâ	Dâlâ	Jiwan	Nathan	
Buddhî	Dusaundhan	Kallû	Nâthû	
Bûlâ	Ghasitâ	Kâlû	Nathwâ	
Chando	Ghasitû	Kûrâ	Sardârâ	

Female, 33.

Bakhsho	Chûhrî	Jîo	Nanhî	Râjî
Bhûrî	Dûli	Jîwanî	Nânki	Šahbo
Bisso	Gauhari	Jummanî	Nâno	Sebî
Bûjî	Ghasitî	Lâdî	Nâtho	Shâhzâdî
Chandî	Gulâbî	Mangalî	Natho	Sukhî
Chhotî	Hîro	Motî	Nûrân	
Chhoṭo	Jînâ	Mûnî	Orî	

CHAPTER III.

To turn to the derivation of Hindû names and the causes for the selection of the words used for them. These causes appear to be—

- (1) The religious aspirations of the parents ;
- (2) Natural affection ;
- (3) Developed peculiarities ;
- (4) Special superstitions ;
- (5) Special customs.

Religious names, meaning by that term those having a direct reference to religious terminology, form a very large portion of Hindû proper names, 28 per cent. in the Census table. They appear to take their rise in the superstition that it is a "good work towards salvation," to pronounce constantly the "Name of God," (*Râm Nâm* or *Sahasr Nâm*). Naming one's child after one of the "Thousand Names of God," ensures the practice of this good work, as its name will naturally be frequently in the mouth, and hence such names as Bhagwân Devî, Râm Parshâd, Devakî Nandan, Râm Autâr, Gangâ Sahai, Gopâl Rai, Kâlî Charan, Durgâ Parkâsh, Kaliân Dâs, Bansî Lâl, Gopî Chand, Murlî Dhar, Shiv Dial and so on.

The real religious name is usually accompanied by a suitable complement, but frequently it also assumes one of the ordinary forms, and apparently always alternatively so in familiar use. Thus, Gangâ Sahai is the same as Gangâ and Gangû, which are themselves separate masculine names with Gango and Gangî as feminine correspondents. Shiv Diâl is the same as Shebâ, Shebû, Shabbâ, Shabbû, with feminine correspondents Sebî, Sebo, Shebî, Shibbi, Sibbi; all also separate names.

This has given rise to a curious use of feminine mythological names for men,* as the Gangâ above. Similarly Kâlî, Durgâ,

* Compare Maria in Europe and the modern English names Maud and Alice, which were originally masculine. *The (English) Antiquary*, vol. IV., on the names of women. Ferguson, *Surnames as a Science*, pp. 203-206.

Gaurjâ, Gaurî, Sîtâ, Devî and so on, are used as men's names, necessitating in some cases feminine complements or forms, when used for women, as Gangâ Devî, Kâlî Devî, Durgî, Gaurjî.

Another cause for this is the custom of coupling the corresponding male and female deities in men's names, as Lachhmî Nârâyan, Râdhâ Kishn, Sîtâ Râm, Gaurî Shankar, Gangâ Bishn. In such, when the latter is treated as a complementary form, the feminine remains alone as the man's name.

Names of affection, or pet names, as may be supposed, are common enough; 21 per cent. in the Census table. Such are Sukhdarshan, beautiful to see; Phûlî Râm, flower; Sawâyyâ Singh, honoured; Sundar Lâl, handsome; Âsî, hope; Basant, spring; Ujâgar Mall, brightness.

Opprobrious names, not a numerous, but still an interesting and for the purposes of the observer of the natives, an important class also occur everywhere. They take their rise in certain interesting customs and in the superstition that by giving a child a disgusting name it will be saved from evil influences. They include most of those under the heads of special superstitions and special customs. In the Census table they form 3 per cent. of the names.

The question of opprobrious names has been somewhat extensively, but far from exhaustively, discussed by myself and others in the *Indian Antiquary*.* They are, however, there shown to be in universal use in India from Peshâwar to Cape Comorin. The subject was first seriously started by Mr. G. A. Grierson, C.S., by a list of 37 male and 12 female opprobrious names, with the remark that they were universal in Bihâr to designate children born after the death of their elder predecessors, and that such children had their noses bored. I give this list here:—

Male, 37.

Akaluâ	Famished	Bathâ	Fool
Andhrâ	Blind	Baudhâ	Mad
Anpuchhâ	Unspeakable	Baukâ	Dumb
Bagraiâ	Sparrow	Bhaluâ	Bear
Banaiâ	Forester	Bharbitan	One-span

* Vol. IV., 238; VI., 168; VIII., 321, 322; IX., 141, 229, 309; X., 331 ff.; XI., 87, 175.

Bhikhrâ	Beggar	Jhajhuâ†	Jangling (?)
Bhuchwâ	Fool	Jhingurâ	Cricket
Bhusaulwâ	Storehouse for chaff	Kan̄titrâ	One-eyed
Bochwâ	Alligator	Kariâ	Black
Chetharuâ	Rags	Kirwâ	Worm
Chhatankiâ	An ounce	Kukrâ	Dog
Chhuchhunrâ	Musk rat	Langat	Scoundrel
Chilrâ	Louse	Marachhwâ	Survivor
Chulhbâ	Fire-place	Nakchhediâ	Nose-bored
Dahaurâ	Washed away	Nanhkirwâ	Short
Doirwâ	Rivulet	Phatingwâ	Grasshopper
Dukhitâ	Afflicted	Supna	Sieve
Girgitwâ	Lizard	Thīthrâ	Benumbed
Gonaurâ	Dung-hill		

Female, 12.

Andhrî	Blind	Gheghahî	Goitrous
Baudhî	Fool	Kalarî	Beggar
Chhuchhunrî	Musk-rat	Langdî	Lame
Chilrî	Louse	Likhîâ	Nit
Chulhiâ	Fire-place	Machhiâ	Fly
Dhuria	Dusty	Nirsî	Despised

Dr. Rajendra Lâla Mitra then added from Bengal the names Bhûto, the Ugly One, and Gobardhan, Dung-made, derived from a precisely similar custom. Subsequently information came from Madras, that in Southern India opprobrious names were common to all classes of natives, Hindûs and Musalmâns, together with the custom of boring the right nostril and ear and inserting a gold knob into the holes; as Kuppaśwâmî, Dungheap. From Maisûr and the Southern Marâthâ country Mr. Nârâyan Aiyangâr gave instances of the same custom, and the following names:—

Gundiâ	Rock	Kalla	Stone
Hucha	Madman	Tippa	Dunghill

To these from the Canarese country of Maisûr Mr. M. R. Tivâri added—

Giriappa	Mountain (<i>giri</i>)	Kappaṇna	Black (<i>kappâ</i>)
Gundappa	Rock (<i>gunḍu</i>)	Kappia	Black (<i>kappâ</i>)
Kadappa	Wilderness (<i>kadû</i>)	Tippia	Dunghill (<i>tippe</i>)
Kallâ	Stone (<i>kallu</i>)		

† (?) the same as Chhajuâ, winnowing-basket; see below.

After this from the Panjab, where feminine opprobrious names are not common, I was enabled to add the following list:—

Male, 21.

Arārā	Dungheap	Kaudā	Cowry
Billā	Cat	Kaudī	Cowry
Billū	Cat	Khotā	Donkey
Chhiṭtar	Old shoe	Kirchī	Atom
Chhiṭtrū	Old shoe	Māhlā	Well-rope
Chdhā	Rat	Makhwā	Fly
Gudār	Rag	Mirchā	Pepper
Jhārū	Broom	Mirchī	Pepper
Jullī	Rag	Pirthī	Earth
Kallū	Black	Rārā	Dungheap
Kālū	Black		

And from the present enquiry comes the following more extended list:—

Male, 66.

Ālū	Potato	Kubrā	
Baiṅgan	Egg-plant	Kubrē	
Baunā		Kubrū	
Baune	Dwarf	Kubbū	
Baunū		Kūrā	Rubbish
Begun	Egg-plant	Langār	
Bheriā	Wolf	Langrā	
Dāgī	Wizard	Langrū	
Dāns	Gadfly	Langūr	
Dimak	White-ant.	Langūrū	
Ghun	Weevil	Lasūrā	
Gudār		Lasūrū	
Gudrī	Rag	Likh	
Gudrū		Likho	
Jūn		Lulā	
Jūn		Lulū	
Jūnk	Louse	Machhar	
Jūnkā		Machhrū	
Kādū	Mire	Magar	
Kākā	Crow	Magrā	
Kiwāriā	Doorpost	Magrū	
Kōdū	A small grain	Makkū	Fly
Kubbā	Hunchback	Makorā	
Kubbe		Makorī	

Makorâ	Big Black-ant	Nakâ	Nose
Makrâ	Spider	Nihang	
Mâkru		Nihangâ	Crocodile
Maṭkan	Pitcher	Nihangû	
Mendak		Pissâ	
Mendkâ	Frog	Pissû	Flea
Mendkî		Qasâb	Butcher
Mûlâ	Raddish	Tiddâ	
Mûlak		Tiddû	Grasshopper

Female, 42.

Baunî	Dwarf	Makorân	Big black-ant
Dâyan	Witch	Makorî	
Gudrô	Rag	Makrân	Spider
Jûn	Louse	Makrô	
Jûn		Mehtarî	Scavenger
Kâkî	Crow	Mendkâ	
Kâko		Mendkî	Frog
Kawwi	Crow	Mendko	
Koḍo	A small grain	Mûli	Raddish
Kolî	Pumpkin	Mûlo	
Kubbo	Hunchback	Nakî	Nose
Kubro		Nihangâ	
Langro	Louse	Nihangi	Crocodile
Langûro	Black-faced monkey	Nihango	
Lasûrân	A nasty fruit	Pisso	Flea
Lîkh	Nit	Soṭhî	Club
Lîkho		Tantî	Thread
Lûlo	Maimed	Tiddâ	
Machhro	Mosquito	Tiddî	Grasshopper
Magrân		Tiddo	
Magrî	Alligator		
Magro			

As regards the North-West Provinces Mr. William Crooke, C.S., the energetic manager of the Awâ Estates under the Court of Wards, has kindly informed me that the custom of abusive naming and boring the ears and nose exists largely among his tenantry. He gives the following names:—

Chhiddâ	Nose-pierced	Nathuâ	Nose-ring.
Dukhî	Pain		

Gândhilâ Râm, a notable name sometimes met with, should probably be referred to this class. The Gândhilâs are a wretched low

tribe of aborigines in the Montgomery and Firozpur Districts, held in great contempt, and usually described as being "homeless sweepers."

But the most important point in these opprobrious names is the indication they give of the customs of the people. Dr. Mitra observed that in Bengal the name for a woman losing several children was *madānche poātī*, and that a subsequently surviving child with an opprobrious name was generically a *machhai*. In Terhût such a child, Mr. Grierson says, is called *machhai* and *marachhvā*. These words were variously derived from the Sanskrit *mrīta vatsa* (child of death), and *mrīta sāvaka* (child of death). The custom has given rise to a Maithilî (Terhûtî) proverb:—

Machhai ka māy putr sog sahai.

The mother of a *machhai* has the pain of losing sons.

Dr. Mitra also observed that in Bengal there was a birth custom connected with these names of giving away the *machhai* immediately after birth, and buying it back at a low price varying from one to nine cowries, but omitting the even numbers. Hence the names—

Ekkaudi	1 Cowry	Satkaudi	7 Cowries
Tinkaudi	3 Cowries	Nakaudi	9 Cowries
Pānchkaudi	5 Cowries		

From Bengal, also, Bābū Shib Chandar Bose, in *Hindoos as they are,** gives us as male names:—

Dukhī	Pain	Nafar	Workman
Ghūī	Cotton	Panchkaudi	5 Cowries
Gobardhan	Dung-made	Tinkaudi	3 Cowries

In parts of Bihār the same custom of sale exists, but in Terhût there is no custom, though the names are in existence, including, however, the even numbers, as Chhakkaudi, 6 Cowries.

To this I would add from the Panjāb Chhadammī, 6 Mites, and Damṛī, Damṛiā, a Mite. From the North-West Provinces Mr. Crooke has enabled me to add—

Bechāī	Sold	Sahtuā	Cheap, (<i>sahtā</i> = <i>sastā</i>)
Chhadammī	6 Mites	Tinkaurī	3 Cowries
Pachkauri	5 Cowries.		

* Page 28. Calcutta: Newman & Co., 1881.

In the Panjâb, also, the names Kaudâ and Kaudî, a Cowry, &c. exist, but not with reference to price; though a custom obtains of giving a child to a *faqîr*, and then begging it back as alms, whence—

Male.	Female.
Khairâti	Khairâtan
Khairâyati	Alms

Again, in the Panjâb they weigh the child against grain, and give the grain to a sweeper as its price, whence—

Male.	Female.
Chûhr	
Chûhrâ	Sweeper,
Chûhrâ	Scavenger
Chûhrâ	

Also, the child is sometimes weighed against grain, and 9 times the weight of the grain with 9 four-âna pieces are given to a Brâhman as alms. Muhammadans will even call in a Brâhman to take the alms on such occasions.

These names of Chûhr, &c., also sometimes arise from the allied custom of giving the child to a sweeper-woman to suckle. High-caste Hindûs sometimes from a similar feeling get Musalmân women to suckle these precious children.

Another custom was noted by Mr. Nârâyan Aiyangâr in Maisûr and Madras of placing rubbish from a dunghill in a sieve, and putting the child into it, whence—

Canarese;	Tippa,	Dunghill
Tamil;	Kuppai,	Dunghill

In the Panjâb the very similar custom obtains of putting a child into an old winnowing basket, or *chhajj*, with the house sweepings, and then dragging it out of the house into the yard attached whence—

Chhajjâ	Winnowing basket
Ghasitâ	
Ghasitâ	Dragged

male

female

In the North-West Provinces Mr. Crooke says they drag the children about in baskets and give them names, as—

Chhâtariâ	Old basket	Khaderâ	Dragged
Chhitariâ		Khaderâ	

He also mentions the custom of burying the umbilical cord in the field boundary or embankment, or in a dung-pit, as a preventive from evil, whence—

Ghûrai	Dung-pit	Mendû	Embankment
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Another class of customs, which may be called the "Mutilating Customs," arises in this connection, and always with the idea of averting evil. Thus the mother cuts off a piece of the child's ear and eats it, whence—

Male.	Female.
Bûr	Bûrân Crop-eared.
Bûrâ	}
Bûrû	Crop-eared

Again, the child's nose is pierced, and it is dressed up as a girl. This arises from the mother's vow to dress up her boy as a girl for from four to ten years. Sometimes the custom stops at piercing the nose, and giving the child an appropriate name, as—

Male.			
Nathâ	}		
Nathan	}	Bulâqî	Nose-ring
Nâthû	}	Chhedâ	Pierced
Nathû	}	Chhedi	
Nathuâ	}		
Female.			
Nathi	}		
Natho	}	Nostril	
Nâtho	}		

The notion conveyed in these mutilating customs is that unblemished or beautiful children are supposed to be the special victims of fairies, who walk off with them, and of demons, who possess them. There is a well-known tale told of Akbar, which turns on this superstition.*

The opposite custom of dressing up girls as boys and giving them boys' names also obtains, when several girls are born successively without a son and heir, in the hope that the next child will be a boy. Instances of such names in the Panjab are Akkû, from *âk*, an *ascle-*

* See *Indian Antiquary*, vol. X., pp. 332-333.

piād, milky-plant, and *Āsū*, hope. The successive birth of daughters in Bengal gives rise also to opprobrious names for girls, as—

Ārnâ	No more	Ghairnâ	Despised
Chhî-chhî	Dirt	Khainto	Cessation*

Lastly, a child is dressed up by way of dedication, as a *fâqîr* in honour of some saint. Especially is this the case at the Muharram, when the Musalmâns make a *fâqîr* of the child for the nonce in honour of the Imâms, and hence the name, *Faqîriâ*.

Under the head of special customs, though differing from the above, come the following. In the Panjâb second wives, married on the death of former ones, have names akin to the opprobrious ones, each depending on a curious custom. The new wife on entering her husband's house for the first time carries on her head, if poor, a pot of water or milk, or a basket of vegetables; if rich, it is carried for her by a woman of the castes carrying on such occupations. The wife is henceforth called in the new household by the name suited to the special circumstances of the case. Thus—

Gujjî	Cowherdess	Mehrî	Portress.
Mâlan	Gardener		

A class of names also arises in connection with surviving children, which partakes of the religious character. These are given in honour of some god or saint, to whom the child is dedicated, and hence comes one origin, of several, for such names as—

Devî Dâs	Servant of the Great Goddess
Gûgan	Dedicated to Gurû Guggâ
Gur Dâs	Servant of the Religious Teacher
Madârî	Dedicated to Shâh Madâr
Mâtâ Din	Servant of the Great Mother
Zâhiriâ	Dedicated to Zâhir Pîr, i.e., to Gurû Guggâ

Mr. Crooke gives another origin for such names. The mothers of such children name them in honour of the gods or saints worshipped during pregnancy, whence such names for surviving children, as—

Male.

Bajrang†	Hanumân	Mahâdeo
Debî	Kâlkâ	Narsingh
Durgâ	Kanhâyyâ	Zâhiriâ§

* S. C. Bose, *Hindoos as they are*, p. 28.

† i.e., Hanumân. This last is sometimes very curiously shortened into Hanû.

§ i.e., Guggâ, see above.

Female.

Durganiâ

Pârbati

Saraswati

Lachhmi

Râdhâ

Such children, too, bear special names of affection, in place of opprobrious ones, indicative of the extremely high value placed on them. Hence such names as—

Male.

Lâbhû

Acquired

Mahingâ

Expensive

Lâdhû

Desired

Milkhî

Property

And the many names turning on the roots meaning "life," as—

Male, 10.

Jiâ

Jînûn

Jîwan

Jûnâ

Jinâ

Jîûrâ

Jîwanâ

Jîndâ

Jîwâ

Jîwâyyâ

7127.

Female, 8.

Jiân

Jîndâî

Jînî

Jîwanî

Jînâî

Jîndo

Jîo

Jîwî

Lastly, there is a well-known personage in Ambâlâ City, named Maulvi Ghulâm Bhîk, who came by this extraordinary name thus. His parents had lost several children and vowed, that if the next child proved a boy, they would give it a humble name, in the hope that it might so survive, and that at the same time they would dedicate it to Sayyid Bhîk, an old saint of considerable local celebrity, whose tomb and shrine are at a village about 14 miles from Ambâlâ. When the boy was born he was accordingly dedicated to the saint, and named after him Ghulâm Bhîk, or the Slave of the Beggar, that being a very humble form of name.

Another curious source of names is accident of birth, either as to time or place. In the Census tables the names referring to time or place of birth form one per cent. of the whole. Instances are—

Time of Birth.

Bakrîdî } Born at the Baqar 'Id.

Baqrâ'idi } Born at the Baqar 'Id.

Chetâ } Born in Chait (March-April)

Chetî

'Idâ

'Ido

Idâ

Born at the 'Id

Kakkṛā	Born in the cucumber season (June-July)
Mangalī	Born under Mars.
Sawārā	
Sonwārā	

Place of Birth.

Jagādhṛī	Born at Jagādhṛī in the Ambālā District
Mālī Singh	Born in Mālwā
Mūltān	Born at Multān
Nigāhā	Born at Nigāhā, in the Derā Ghāzī Khān District
Nigāhiā	the shrine of Sakhī Sarwar
Pahārī	Born in the Hills
Sāhdarā	Born at Shāhdarā, near Lāhor

In the same category we should place the numerous names connected with the word *nānak*, the mother's family, all meaning born at the *mother's* home.

Mr. Crooke says that names indicating the time of birth are very common in the North-West Provinces, and gives the following instances :—

Season of Birth.

Akālī	Born in a famine year, (<i>akdl</i>)
Dojā	Born on the second day of the lunar fortnight, (<i>dūj</i> or <i>doj</i>)
Giārsiā	Born on the eleventh day of the lunar fortnight, (<i>gyāras</i> or <i>ekādshī</i>)
Pūrnā	Born at the full moon, (<i>pūrn-māsi</i>)

Days of the Week.

Budhā*	Born on Wednesday
Mangalā	Born on Tuesday
Sanīcharā	Born on Saturday

Months of the Year.

Baisākhī	Born in April-May, (<i>Baisdkh</i>)
Bhadaiyā	Born in August-September, (<i>Bhādon</i>)
Chetūā	Born in March-April, (<i>Chait</i>)
Phāgunī	Born in January-February, (<i>Phdgun</i>)

The remainder of the names, or by far the largest portion, being 67 per cent. in the population, though derived primarily from

* I may here remark the Budhā, Mercury, the ruler of Wednesday, is often confounded with Buddha in derivations. Thus the names Budhā and Budh have quite a separate origin from Buddha and Buddh.

several sources, are really names indicating developed peculiarities of mind or body. They all appear to have a literal and an applied sense, and to have been invented for the more or less apt manner in which they express the latter. It would, of course, be going beyond the truth to say that an ordinary native in naming his son Bhauñâ Singh, or obviously Master Bumble-Bee, would necessarily imply thereby that he thought him a "rolling stone," though this would be its applied sense. Similarly Jugñî Râm, Firefly, implies weakness of will, and Dhâñâ Mall, Rice-plant, indicates mediocrity. In the same way in England no man would reflect that he should name his daughter Matilda or Eliza, and *not* Maud or Alice, to be etymologically correct, nor do Europeans reflect on what is implied in James, Jacques, Jacob, Jacopi, Giacomo, all corresponding to the oriental Ya'qûb, or in John, Jean, Juan, Johann, Giovanni, which correspond to the Eastern Yahya.

The fact, however, of the natives being sometimes aware of the aptness of a name, and using a word to indicate a peculiarity, may be thus illustrated. I had a Newfoundland puppy, which, when born, was a fat round ball, though he grew into a rather thin lanky dog. My servants in his very early days promptly named him Modû,* from *motû*, fat, and Modû he has remained all his days. In a fanciful story by Mrs. Steel, (Number 18 of the Panjâb Folklore Series in the *Indian Antiquary*), entitled "Little Ankle Bone," (*Gitîâ*), the hero calls himself in one place Gitetâ Râm, obviously for the purpose of proclaiming himself to be what he really was, an ankle bone. There is further a well-known proverb which turns on the apt application of a name to its owner:—*Is daulat meñ tîn nám, Parsû, Parsâ, Paras Râm*. In life are three names, Parsû, Parsâ and Paras Râm, i.e., a man is Parsû, in diminutive, while he is still poor and insignificant, becoming Parsâ as he gets on,—not insignificant any longer, but still to be familiarly addressed,—and finally he blossoms into Paras Râm in full, when he gathers riches and is a personage of importance. Similarly in one of Mrs. Steel's Folktales, (Folklore from Kashmîr, Number 5, *Indian Antiquary*), Little Fattû, the Weaver,

* Moñâ = Moñû = Moñdû = Modû. The û is diminutive, and the change from t to d is noteworthy.

becomes Fatteh Khān, the General. And, again, in a tale I procured from the Murree (Maṛhi) Hills (Calcutta Review, vol. CL., pp. 276-280, 1882), the great Bikramājīt (Vikramāditya) converts himself into Bikrū, the Servant.

Here are other proverbs turning on the application of proper names.

(1) *Ab ḥyā merā Jiwāyyā, main karūnī thāyyā, thāyyā.*

My Life (Jiwāyyā) is coming now, and I shall dance for joy.

(2) *Āyā merā Nawā Nāth, bhanṇe barlan, patte pāth.*

Here comes Master Novice, breaking the plates and making mud pies. This is said of a destructive child. The Novice, or new *jogī*, is made to do all kinds of menial work, and naturally does not at first do it well.

(3) *Ai merī Sartājo, karat nahīn kachū kājo.*

Ah, Miss Grandlady, that does no work. Said of an idle consequential girl.

(4) *Āi merī Nanhīn, par hākhīn te hai anhīn.*

Miss Trot has come, but her eyes are blind. Said to a stupid girl in reproof, adverting to the fact that little children (*nanhī*) are not sharp, and are apt to run against corners.

(5) *Akhān te hai anhā atte nān Nainsukh.*

Blind of the eyes and called Fine-Eyes.

Similarly I have a couplet in Persian playing on the name Hoshnākī, which means clever, wide-awake, sensible.

Hoshnākī rā cheh goyam? hosh n'est.

Kār kardan go, magar ān josh n'est.

What shall I say to Hoshnākī? he has no sense.

Set him to work and he shows no spirit.

To these may be added such phrases as the following which are used as "chaff":—

(1) *Yeh shakhs haqiqat men Sūrij Partāpi hai, kyūnke usse tamām duniyā kā fāeda pahunchtā hai.* This person is indeed the Splendid Sun, as he benefits the whole world.

(2) *Chānd Rām ism bā musamma hai.* His name of Mr. Moon hits him off. Said of a black man.

(3) *Hān, bhāi, yeh nae Baingan kī tarkāri hai; jo chāhe, so khāe.*

Ah, brother, here is a fresh Brinjal, who likes can eat. *I.e.*, he is a man easily led.

The childish fondness of the native *literati* of playing upon words is well known to all readers of oriental literature, and such expressions as the above are considered clever even on the thousandth repetition, just as all *munshis* show genuine delight in the wit of the well-worn *bon mot*, “*däl-fe-ain karo*” (for *dafa’ karo*), “dismiss him.”

One *munshi* gave me a quantity of verses, exhibiting the meanings and senses of proper names, but as I more than suspect that he concocted them all himself, and that they are not folklore, I have relegated them to an Appendix, where they will be found with translations for the benefit of the curious.

To return to the derivation of names. In many cases mental qualities, habits of body, or outward personal peculiarities are directly indicated by proper names, as—

Chhajjâ*	Longbeard	Melâpân	Friendly
Kubbe Singh	Hunchback	Rog Lâl	Sickly
Lâlû	Maimed	Sital Râm	Inoffensive
Magrâ Mall	Sulky		

But metaphorically almost any word in the language can be used to designate the idiosyncracies of human beings. In the table of Hindû names such metaphorical words are divided into 15 classes, *viz.*, words derived from those in use to describe—(1) Common Objects in daily and domestic life, (2) Heavenly Objects, (3) Animals, (4) Birds, (5) Reptiles, (6) Fish and Marine Animals, (7) Insects, (8) Trees, (9) Flowers, (10) Fruits, (11) Herbs, (12) Plants, (13) Precious Stones and Metals, (14) Trades, Professions and Occupations. There are besides a large quantity of words in use as names, which cannot be better classed than, as (15) Miscellaneous. Of such names are the following :—

Âg Singh	Fire	Gudrî Lâl	Rag
Ajgarân	Pythoness	Gulâb Rai	Rose
Beli Râm	Creeper	Hiriâ	Diamond
Chândo	Moon	Hirno	Deer
Chirâghâ	Lamp	Imlâ	Tamarind
Chûhâ Singh	Rat	Jawâhir Lâl	Jewel

* This name is of quite different meaning and origin to the opprobrious name Chajjhâ, Winnowing-basket.

Jugnâ	Firefly	Rûp Singh	Silver
Kachhwe Râm	Tortoise	Sadâsôhâgâ	Shoe-flower
Mendkû	Frog	Saudâgar Mall	Merchant
Mirchi Mall	Pepper	Sukhdarshan	Amaryllis
Mornû	Pea-chick	Sûrijmukh	Sun-flower
Namolî	Nîm-leaf	Sûrij Bali	Strong Sun
Pissû Singh	Flea	Supârû	Betel-nut
Râj Kânwar	Princess	Totâ Mall	Parrot

As above said, any kind of word will do for a name, and as instances may be given Deorhâ from *derh*, one and a half, and the well-known Sawâî or Sawâyyâ from *sawâ*, one and a quarter, which has been rendered famous as being the name or title of the celebrated royal astronomer of the last century, Râjâ Jai Singh Sawâî of Âmber and founder of Jaipûr. It was deliberately given him as indicating him to be "a man and a quarter," and something beyond the usual run of mortals. Similarly curious are such names as Hisâbâ, Computation, Gharz Singh, Necessity, Shitâbû, Quickly, Tikkâ, the *tilkâ* mark on the forehead, and Alfu or Alfi, from the letter Alif.*

Position in life is sometimes indicated by a name; *e.g.*, only sons are called Chirâghâ, Lamp (of the house), Gulâbû, Rose, Jugnâ, Firefly, Sukhdarshan, Fair to see (amarillys), Tikkâ, Heir. Of such import, too, are the majority of opprobrious names indicating, as has been above shown, that the child so called is the survivor, or rather the successor, of several deceased infant children. Such names, also, for second or subsequent wives as Mâlan and Gujjî, as above explained, indicate the position of the bearers in the family.

The complementary additions to names give rise themselves to a numerous class of separate names, numbering as many as 5 per cent. in the Census table. Specimens are—

Male.

Bakhshâ	Dâsâ	Nandâ	Ratnâ
Bansi	Dayyâ	Nandî	Sâhû
Bhagtû	Dînâ	Nandû	Sâhûn
Bhânâ	Dittâ	Nâthû	Sant
Bîrâ	Jassû	Parshâdî	Santâ
Bîrû	Karnâ	Partâp	Santû
Chandû	Lâlû	Partâpâ	Sarnâ
Charnâ	Nand	Rai	Sukhiâ

* Compare, "I am Alpha and Omega," *Revelation* i. 8, 11; xxi. 6; xxii. 13.

Female.

Bakhshâñ	Bîrvî	Kaiñwar	Rakhî
Bakhshî	Chandî	Karno	Sainî
Bakhsho	Chando	Lâlân	Santî
Bansâñ	Dîñî	Nandî	Sarnî
Birâñ	Gyânî	Nando	Sarno
Bîrî	Gyâno	Nâtho	Sukhî
Bîro	Jasso	Partâpi	

Among metaphorical words must be included those of Persian and Arabic origin, and one such at least I can recal, which is of Turkî descent, *viz.*, Bulâqî, nose-ring. But this, as before explained, is an opprobrious name arising from a birth custom. It is found compounded with Shâh, Khân, Rai and Chand. In Indian history many Turkî names, as was inevitable, have occurred, such as Arslân, Lion, Kai, Great King, Khilij, Sword, Tagîn, Warrior, Taghrul, Falcon, Tash, Stone. But none of these have found their way into the nomenclature of the populace, and need not be considered here.

The following is a list of some of the names having Arabic and Persian derivations not directly attributable to the influence of the Muhammadan religion :—

Arabic, masculine.

Ahsân	<i>ahsân,</i>	Hukm	<i>hukm,</i>
Ahsânâ	<i>obliging</i>	Hukmâ	<i>power</i>
Ahsânû		Hukmû	
Fattâ	<i>fatteh,</i>	Jawâhir	<i>jauhar, plu., jawâ-</i>
Fatteh	<i>victory</i>	Jawâhirâ	<i>hir, jewel</i>
Fattû		Jawâhirû	
Garj			
Garjâ	<i>gharz,</i>	Khazân	<i>khazâna,</i>
Garjû	<i>necessity</i>	Khazânâ	<i>treasury</i>
Gharz		Khazânû	
Hisâb	<i>hisdb,</i>		
Hisâbâ	<i>computation</i>		
Hisâbû			

Arabic, feminine.

Ahsâno	<i>ahsân</i>	Hukmo	<i>hukm</i>
Fattâñ	<i>fatteh</i>	Jawâhirâñ	<i>jauhar, plu.,</i>
Fatto		Jawâhiro -	<i>jawâhir</i>
Garjo	<i>gharz</i>	Khazânâñ	
Hisâbo	<i>hisdb</i>	Khazâno	<i>khazâna</i>

Persian, masculine.

Bâdâm	<i>bâddâm,</i>	Hoshiârâ	<i>hoshiâr.</i>
Badâmâ	{ almond	Hoshiârî	{ careful
Badâmû		Hoshiârû	
Bahâdur	{ <i>bahâdur,</i>	Mâhtâb	{ <i>mdhtâb,</i>
Bahadûrâ	{ brave	Mâhtâbû	{ moon
Bahâdurû		Mâhtâbû	
Bargâ	{ <i>barg,</i>	Mohar	{ <i>mohar,</i>
Bargû	{ leaf	Moharâ	{ seal
Buland	{ <i>buland,</i>	Moharû	
Bulandâ	{ tall	Saudâgar	{ <i>saudâgar,</i>
Bulandû		Saudâgar	{ merchant
Chirâgh	{ <i>chirâgh,</i>	Sher	
Chirâghâ	{ lamp	Sherâ	{ <i>sher,</i>
Chirâghû		Shernâñ	{ tiger
Diler	{ <i>diler,</i>	Shikkâr	
Dilerâ	{ brave	Shikkrâ	{ <i>shikra,</i>
Dilerû		Shikkrû	{ sparrow-hawk
Gandamâ	{ <i>gandam,</i>	Shitâb	{ <i>shitdb,</i>
Gandamû	{ wheat	Shitâbû	{ quickly
Ganj	{ <i>ganj,</i>	Shitâbû	
Ganjâ	{ treasury	Sipâhî	{ <i>sipâhî,</i>
Ganjû		Sipâhû	{ soldier
Gulâb	{ <i>gulâb,</i>	Surkh	{ <i>surkh,</i>
Gulâbâ	{ rose	Surkhâ	{ red
Gulâbû		Surkhâ	
Himmat	{ <i>himmat,</i>		
Himtû	{ courage		

Persian, feminine.

Badâmâ	{ <i>bâddâm</i>	Himtân	{ <i>himmat</i>
Badâmon		Himto	<i>hoshiâr</i>
Bahâdur	{ <i>bahâdur</i>	Hoshiârî	<i>mdhtâb</i>
Bahâdurân		Mâhtâbo	
Bargân	{ <i>barg</i>	Moharo	<i>mohar</i>
Bargo		Saudâgarnî	<i>saudâgar</i>
Bulando	<i>buland</i>	Shernî	<i>sher</i>
Chirâgho	<i>chirâgh</i>	Shikkrân	{ <i>shikra</i>
Dilerân	{ <i>diler</i>	Shikkro	
Dilero		Shitâbûn	{ <i>shitdb</i>
Gandamân	<i>gandam</i>	Shitâbo	{ <i>sipâhan</i>
Ganjo	<i>ganj</i>	Sipâhan	{ <i>sipâhî</i>
Gulâbân	{ <i>gulâb</i>	Surkhân	{ <i>surkh</i>
Gulâbî		Surkho	
Gulâbo			

In the table of Hindû names an attempt has been made to show the applied sense as well as the literal and direct meaning of the words used, though to do so is to tread on difficult and dangerous ground. First attempts, indeed, are pretty sure to fail to a considerable extent, and no certainty can be reached on such points until the subject has been well threshed out. I do not put forth my derivations as being anything more than first attempts. Instances are very numerous of more than one origin for a name, and consequently of its being used in more than one sense, and from more than one reason. These should be borne in mind to keep one careful before finally accepting a derivation, especially as native information on the subject of etymology is very apt to be incorrect and illusive, that form of study not being as yet scientifically understood by the native *literati*.

Two prominent cases of this occurred in the discussion in the *Indian Antiquary*, and are well worth notice here, and indeed call for the attention of all students of the subject. Dr. Mitra in the *Indian Antiquary* and the Bâbû, author of *The Hindoos as they are*, at page 28 of his book, both give Gobardhan, Dung-made, as an opprobrious name. It admits of that etymology and is so used, but it can also be derived from Govardhaṇa, the mountain in Bindraban, (Vṛindâvana), of classical fame, and is used in Bihâr and the Panjâb as a religious name. *E.g.*, Gobardhan and Gordhan Dâs, common names in the Panjâb, and the Maithilî name Gobardhan. Again, Chhajjû is found as an opprobrious name arising from a birth custom, and means a winnowing basket, but Chhajjû and Chhajjâ Singh, also existing widely in the Panjâb have, to a Sikh especially, the highly honourable signification of Long-beard. From the tables, I would mention here, among many others, the following :—

Names of Multiple Derivation.

<i>Name.</i>	<i>Derivation.</i>
Ambâ	(1) Hindi ; àm, ambâ, a mangoe (2) Sanskrit ; Ambâ, the Mother
Belâ	(1) bel, a creeper (2) belâ, a jasmine
Birjâ, Birjâ	(1) Hindi ; Braj, Kishn's home (2) Panjâbî ; birjâ, resin
Buddhâ, Budhâ.....	(1) buddh, wisdom (2) Budh, Wednesday

<i>Name.</i>	<i>Derivation.</i>
Buḍhâ, Bûṛ, Bûṛâ, Bûṛhâ...	(1) Hindî; bûṛ, crop-eared (2) Panjâbî; bûṛh, a gulp (3) Hindî, buḍhâ, an old man
Chetâ	(1) Chait, March-April (2) chetâ, memory
Dûṭâ	(1) dûṭ, an angel (2) dûṭ, a spy
Ganjâ	(1) Persian; ganj, a treasury (2) Hindî; ganjâ, bald
Garjâ	(1) Arabic; gharz, necessity (2) Hindî; garajnâ, to thunder
Genda, Gendâ	(1) gend, a ball (2) genđâ, rhinoceros, elephant (3) gendâ, marigold
Itwârî	(1) Hindî; Itwâr, Sunday (2) Arabic; a'itbâr, trustworthy
Jagtâ, Jugtâ	(1) jagat, the world (2) jugat, dexterity
Kharķâ	(1) kharķak, rattle, noise (2) kharak, thunder and lightning
Machhal, Machhar, Machhlâ	(1) Machh (Matsyâ), the Fish Avatâra (2) machal, sulky (3) machar, mosquito
Mangalâ, Mangalî	(1) Mangal, Tuesday (2) mangal, holiday (3) Mangalâ, Mars.
Maggrâ, Magrâ, Makrâ ...	(1) maggâr, alligator (2) magrâ, sulky (3) makar, spider
Motî, Motiyâ	(1) motî, pearl (2) motiyâ, jasmine
Pipal, Piplâ	(1) Pipal, the <i>pîpal</i> tree (2) pîpal, the long pepper
Rûpâ	(1) rûp, beauty (2) rûpâ, silver
Sewâ	(1) Persian; seb, apple (2) Hindî; sewâ, worship
Shakkrâ, Shikkrâ	(1) Persian; shikra, sparrow-hawk (2) Hindî; shakar, sugar
Sital	(1) sîtal, quiet (2) sîthâ, small-pox

CHAPTER IV.

So far we have been dealing chiefly with Hindû's names. Let us now turn our attention to those of Muhammadans. The subject has been extensively worked by native 'Arab writers and by several scholars in Europe, mainly from the Arabic point of view. A *resumé* of their works is to be found in the articles of Sir T. E. Colebrooke in the Journal of the Royal Asiatic Society.* From these chiefly are taken the following remarks on the abstract principles of Muhammadan nomenclature, which are here enumerated with a view to showing how far they have affected the names of Muhammadan peasants in our Eastern Panjâbî villages.

It should be noted here that no difference has been made throughout this enquiry between the names of Sunîs and Shî'as, because in practise there is none in India. Shî'as of the educated classes often suffix the names of the Imams, as 'Ali, Hassan, Hussain, &c., to their ordinary names in order to show their creed, but names so compounded are as often used by Indian Sunîs also; and among the poor and uneducated, when they happen to be Shî'as which is rare, there is no difference in nomenclature whatever.

A Muhammadan's proper name throughout the oriental world is called (1) his *'alam*,† as Ahmad, 'Ali, Yahya.

Besides this, individuals can bear some or all of the following:—

(2) the *kunya*, name of relationship, as Abûl' Abbâs, the father of 'Abbâs; Ibn Muhammad, the son of Muhammad.

(3) the *laqab*, honorary title, as Ar-Rashîd, the guide; Ash-Shâfi, the noble; Al-Mansûr, the defended of God.

(4) the *ansâb*, names of denomination, as Mariam Kubtiya, Mary the Copt; Salîm Chishtî, Salîm the Chishtî.

(5) the *'alâma*, royal title, as An-Nâsiru'llah, the helper of God.

* New Series, vol. XI., pp. 171-237; vol. XII., pp. 237-280.

† I transliterate the Arabic words according to their orthography and pronunciation in India.

(6) the *'anwān*, title of honour, as *Hujjatu'l-Islām*, the testimony of Islām.

(7) the *takhallus*, *nom-de-plume*, as *Hāfiẓ*, *Nazīr*, *Saudā*, *Wassāf*.

Of these, the *'alāma* and the *'anwān* are difficult to distinguish from the *laqab*, and the former of these by the necessity of the case could never be borne by a peasant, nor practically could the latter. The *ansāb* and the *takhallus* are naturally outside the scope of peasant nomenclature, nor could the *kunya* be used as such in India, where the *waldayat*, or system of naming by relationship, is so different. We have then to fall back on the *'alam* and the *laqab*, whence to derive our village Musalmān names.

Among the 'Arabs the proper names are divided into pre-Islamite and post-Islamite, the latter after Muḥammad's time practically ousting the former. In India the Musalmāns, of course, in borrowing Arabic names take only those connected with their adopted religion, i.e., the post-Islamite names, which were originally restricted to the names of the saintly heroes connected with their new faith, and those of the Hebrew patriarchs and prophets named in the Qurān. These were not long in ceasing to be distinctive, and hence arose the necessity for additions.

From the first source of sacred names came such names as Muḥammad, 'Ali, Mustafa', Ḥassan, Ḥussain, 'Abdallah, Aḥmad, Maḥmūd, 'Umar and so on. The following list will be found to fairly exhaust the real Arabic proper names from this source:—

Post- Islamite Names.

'Abaid	little servant	Asad	<i>Leo</i>
'Abbās	stern	Badr	full moon
'Abdallah	Muḥammad's father	Fazl	excellent
'Abdu'l-Mutāb	Muḥammad's uncle- lib	Fibr	weak
Abū Baqr	(?) the father of the damsel	Ghālib	conqueror
Abū Tālib	'Ali's father	Habib	friend
Aḥmad	most praised	Haidar	lion
Akram	honour	Hākim	ruler
'Ali	exalted	Hakīm	doctor
'Amrā	life	Hamal	sheep
'Aqrab	<i>Scorpio</i>	Hamid	laudable
		Hamza	sorrel eater
		Hassan	beautiful

Hâshim	bread breaker	Sa'id	happiness
Himyar	red	Sadiq	pure
Hukm	wisdom	Salam	peace
Hussain	little beauty	Salâm	peace
Imrân	long-lived	Salîm	peace
Islâm	faith	Sheba	grey-haired
Ja'fir	little stream	Sinân	spear-point
Khâlid	(P) endurance	Suhel	<i>Canopus</i>
Khârij	foreigner	Sulimân	peace
Mahmûd	praised	Tahir	pure
Mâlik	master	'Umar	bright
Mazar	white	'Usmân	serpent
Muhammad	praised	Wâhhâb	giver
Na'amân	(P) red	Wâlid	parent
Nazar	bright	Zahar	little blossom
Qâsim	divided	Zohra	flower, <i>Venus</i>
Sa'ad	happiness	Zuber	strong

Arising from the second source of saintly names may be mentioned the following :—

Hebrew Patriarchal Names.

Ådam	Adam	Oser	Ezra
'Ayâb	Job	Qârân	Korah
Dâud	David	Salîh	_____
Hârûn	Aaron	Sâm	Shem
Hôd	Heber	Sha'îb	Jethro
Ibrâhîm	Abraham	Shamu'il	Samuel
Idrîs	Enoch	Shît	Seth
Iliâs	Elias	Sulimân	Solomon
Iliśa'	Elisha	Sulkafal	Ezekiel
'Is	Esau	Tâlût	Saul
'Isâ	Jesus	Yahya	John
Ishâq	Isaac	Yanîs	Jonas
Isma'il	Ishmael	Ya'qûb	Jacob
Lâm	Lamech	Yâsin	Pharaoh
Lât	Lot	Yûsaf	Joseph
Mûsa	Moses	Zakaria	Zachariah
Nuḥ	Noah		

To these must be added the well-known Iskandar (or Sikandar) Zu'l-karnain, Alexander the Great.

There is, however, a third source of real Muhammadan proper names to be found in the "Most Comely Names of God," combined

with the word 'abd, servant. As a matter of fact, all the names of God cannot be in use, and only the better known ones are put under contribution. Some, however, are very common, and of these the following are examples :—

'Abdu'l-Azîz	Servant of the All Honour'd
'Abdu'l-Ghafîr	„ „ All Forgiving
'Abdu'l-Ghâni	„ „ Ever Abiding
'Abdu'l-Hâmid	„ „ All Praiseworthy
'Abdu'l-Karîm	„ „ All Gracious
'Abdu'llah*	„ „ God
'Abdu'l-Latîf	„ „ All Gracious
'Abdu'l-Majîd	„ „ All Worthy
'Abdu'l-Qâdir	„ „ Almighty
'Abdu'l-Wâhhâb	„ „ All Bountiful
'Abdu'r-Râhîm	„ „ All Pitiful
'Abdu'r-Râhmân	„ „ All Merciful
'Abdu'r-Râzzâq	„ „ Bread Giver
'Abdu'sh-Shukûr	„ „ All Requiting
'Abdu's-Sattâr	„ „ All Concealing

To these may be added similar names connected with the Prophet, 'Ali, Hasan and Hussain especially, and religion generally, as—

'Abdu'n-Nabbi	Servant of the Prophet
'Abdu'r-Râstûl	Servant of the Prophet
'Ali Kuli	Servant of 'Ali
'Alimu'llah	Learned in God
'Âtâ Muhammâd	Gift of Muhammâd
Banda 'Ali	Slave of 'Ali
Faiz 'Ali	Grace of 'Ali
Faiz Bakhsh	Given by grace (of 'Ali)
Fayyâz 'Ali	Grace of 'Ali
Ghulâm Haidar	Slave of the Lion ('Ali)
Ghulâm Hussain	Slave of Hussain
Ghulâm Muhammâd	Slave of Muhammâd
Hafizu'llah	Protected by God
Haidar 'Ali	Lion of 'Ali
Haidar Bakhsh	Given by the Lion ('Ali)
Hasnain Nawâz	Cherished by the Hassans (Hassan and Hussain)

* From this comes a queer common abbreviated Indian name 'Abdûl, with which compare Faizul for Faizu'l-anwâr, Distributor of grace, a title of 'Ali. Another similar common Hindû abbreviation, showing complete ignorance of the derivation of the name abbreviated, is Hanû for Hanumân.

Karīmu'llah	Blessed of God
Lutfu'llah	Delight of God
Murād 'Ali	Will of 'Ali
Murtaza' 'Ali	Approved of 'Ali
Nūr 'Ali	Light of 'Ali
Qudratu'llah	Power of God
Rahmatu'llah	Mercy of God
Sher 'Ali	Lion of 'Ali
Yār Muhammād	Friend of Muhammād

Such proper names as these are hard to distinguish from the *alqāb*, or honorary titles. Sir T. E. Colebrooke classed them among the *'alam*, as they were really used as such by the Arabs themselves at all times, whereas the true *laqab* is a mere honorary title, and could not in many cases have been borne by the owners in their lifetime. For instance—

'Ali Al-murtazā	'Ali, the approved, applied to 'Ali
Asadu'llah	The Lion of God, applied to 'Ali
Faizu'l-anwār	Distributor of Grace, applied to 'Ali
Habibu'llah	Friend of God, applied to 'Ali
Khalilu'llah	Friend of God, applied to Abraham
Rasūlu'llah	Prophet of God, applied to Muhammād
Safiu'llah	Pure in God, applied to Adam
Sayyidatu'n-nissā	Princess of women, applied to Fātimah
Sidqu'llah	True in God, applied to Joseph

Among true *alqāb* well known in history may be mentioned those of the Abbaside Khalifas, as Abū Ja'fir Al-Mansūr, Mūsa Al-Hādī, Hārūn Ar-Rashid; and those of the twelve Imāms. I give here a list of the Imāms, each with his *'alam* and *laqab*, so as to show the use of these two classes of names the more clearly—

- 1 (a) 'Ali (*l*) Al-murtazā', the approved
- 2 (a) Hassan (*l*) Al-imām, the successor
- 3 (a) Hussain (*l*) Ash-shahid, the martyr
- 4 (a) 'Ali (*l*) Az-zainu'l-âbadīn, the ornament of the servants of God.
- 5 (a) Muhammād (*l*) Al-bâqar, the abounding in knowledge
- 6 (a) Ja'fir (*l*) As-sâdiq, the true
- 7 (a) Mūsa (*l*) Al-kâzim, the gentle
- 8 (a) 'Ali Mūsa (*l*) Ar-razā, the contented
- 9 (a) Mūhammād (*l*) At-taqî, the God-fearing

- 10 (a) 'Ali (*l*) An-naqî, the pure.
- 11 (a) Hassan (*l*) Al-'askarî, the faithful
- 12 (a) Muhammad (*l*) Al-mahdî, the dedicated

In Mediæval Asia a sort of rage for vain titles sprang up and gave rise to a marvellous multiplication of honorary distinctions, which, however, hardly affect Indian village names, though their presence in the names of Indian Musalmân princes and nobles is common enough to the present day. They are, too, frequently extended to Hindûs, *e.g.*, Amîru'l-'ulamâ-wal-fazalâ, Prince of the Wise and Learned, the official title not long ago bestowed on Sirdâr 'Atar Singh of Bhadaur. Witness, also, three titles borne by Sikh Chieftains, given here as specimens of what such were during the later years of the Sikh rule in the Panjâb. In 1837 Mahârâjâ Ranjît Singh gave the following title to Sirdâr 'Atar Singh Sindhâinwâliâ, *viz.*, Ujjal-didâr, Nirmal-budh, Sirdâr-bâ-waqâr, Qaisaru'l-iqtidâr, Sarwar-i-giroh-i-nâmdâr, Â'lâ-tabâ'i, Shujâ'u'ddaulâ, Sirdâr 'Atar Singh, Shamsher-i-jang Bahâdur, the meaning of which is the Bright of Countenance and the Clear of Intellect, the honoured Sirdâr, the Lord of Power and Chief of the Company of the Famous, the High-minded Warrior of the State, Sirdâr 'Atar Singh, the Brave Sword of the State. In the same year he gave this hero's brother, Sirdâr Lahnâ Singh Sindhâinwâliâ, the title of Ujjal-didâr, Nirmal-budh, Sirdâr-bâ-waqâr, Sirdâr Lahnâ Singh, Sindhâinwâliâ, Bahâdur. On 26th November 1842, Ranjît Singh's successor, Mahârâjâ Sher Singh, gave to Râjâ Tej Singh the following title Ujjal-didâr, Nirmal-budh, Mubâshiru'l-mulk, Samsâmu'ddaulâ, Râjâ Tej Singh, Sâlâr Safdar-jang, Râjâ Siâlkot, which means the Bright of Countenance and the Clear of Intellect, the Ornament of the Land and the Strong Sword of the State, Râjâ Tej Singh, the Brave Leader of War, the Râjâ of Siâlkot.*

This species of *alqâb* ends usually in *dîn*, faith, and *daula*, state, and the names are sometimes compounded with *zû*, possessor. It is not difficult to recal some such names, as—

* See Griffin's, *Panjâb Chiefs*, Lahore, 1865, pp. 18 and 42.

With Dīn.

Bahā'u'ddīn	Splendour of the faith
Fakhrū'ddīn	Glory of the faith
Mu'izzu'ddīn	Honour of the faith
Nāsiru'ddīn	Defender of the faith
Nūru'ddīn	Light of the faith
Qamaru'ddīn	Moon of the faith
Shamsu'ddīn	Sun of the faith
Walfu'ddīn	Lord of the faith

With Daula.

Ghiāsu'ddaūla	Assistant of the State
Ruknu'ddaūla	Pillar of the State
Sa'adu'ddaūla	Happiness of the State
Saifu'ddaūla	Sword of the State
Sharfu'ddaūla	Noble of the State

Compounded with *zū* two well known names rise before the mind. *Zā'l-karnain*, the Two-horned, the celebrated epithet of Alexander the Great, and *Zū'l-fikār*, the Spined, the equally renowned epithet of Muhammad's sword, and now not an uncommon proper name. Many more could be added, but they are not in common use.

To these customs and times we must attribute such high-flown nonsense in the matter of titles, still unfortunately in use, as—

Amīru'l-'ālam	Prince of the world
Amīru'l-mūminīn	Commander of the faithful
Ashrafu'l-ashrāf	Noblest of the noble
Kāfiu'l-kufāt	Perfect of the perfect
Shamsu'l-ma'āfi	Sun of the heights

I have dwelt thus at length on the *'alam* and *laqab*, as generally used, because from them are derived all the names of ordinary Musalmāns in India, which are due to religious influences, and have not an Indian origin like those of their Hindū neighbours. An examination of the Muhammadan names in the Census table shows that about half, or 48 per cent., of them are of religious, *i.e.*, of Arabic or foreign origin, and that the remainder, or 52 per cent., differ in no way from those of Hindūs. The actual figures are that

out of 323 Muhammadan names 155 are of religious origin, and 168 are similar to those of Hindûs. Even of the religious Muhammadan names only about half are directly religious in form, *viz.*, 71 out of 155, or 23 per cent. of the entire list of the Muhammadan names. The remainder of these religious names, or 77 per cent. of the whole list, are Hindûized, *i.e.*, Hindû in form even when not so in origin. The direct religious names found in the table, and given here to show what kind of names are chosen as a rule, are as follows:—

Names of direct religious origin.

'Abdu'l-Karîm	Hâkim	Murâd Bakhsh
'Abdu'llah Shah	Hâkim 'Ali	Nabbî Bakhsh
'Âesha	Halîm	Najabu'ddîn
Ahmad	Halîma	Nawâzish
Ahmad 'Ali	Hâmid	Nazar Begam
'Ali Bakhsh	Hashmat	Niáz
'Ali Muhammad	Hassan	Nizâmu'ddîn
'Ali Nawâz	Ilâhi Bakhsh	Nûr Muhammad
Allah Bakhsh	Imâm Bakhsh	Pîr Bakhsh
Allahdîn	Jân Muhammad	Qâdir
Amîr Bakhsh	Karam Bakhsh	Qâdir Bakhsh
Amîru'ddîn	Karîm Bakhsh	Qâdir Nawâz
'Âtâ Muhammad	Khudâ Bakhsh	Rahîm Bakhsh
'Âzîma	Makhdûm	Rahîmu'ddîn
'Azîma	Mariam	Rahmat
'Azîz Khân	Maullâ Bakhsh	Rahmatu'llah
Bâqar	Mihr 'Ali	Ramzân
Barkat	Mîrâni Bakhsh	Sâbar
Bo 'Ali	Muhammad 'Ali	Sâdiq
Bo 'Ali Bakhsh	Muhammad Bakhsh	Sadr
Fahîma	Muhammad Hussain	'Umardrâz
Farîd	Muhammad Mustaqîm	'Uzma
Ghulâm Hussain	Mumtâz Begam	Wali Muhammad
Ghulâm Nabbî	Murâd	

By Hindûized names are meant those that take the regular Hindû terminations. These are very numerous, and a long list is given here to show how the Arabic (and Persian) words are affected in form by being twisted into a Hindû shape:—

Hindūized names.

<i>Indian form.</i>	<i>Original form.</i>	<i>Indian form.</i>	<i>Original form.</i>
'Aishān	'Aesha	Muhammadā	
Ahmadā	Ahmad	Muhammaddī	Muhammad
'Aliā	'Ali	Muhammadī	
Allahdī	Allah	Muhammadū	
Allahdīā		Nabbīā	Nabbī
Amīran	Amīr	Nabbū	
Amīro		Najīban	Najīb
'Azimān	'Azīm	Najīsan	Najīs
'Azīman		Nasīban	Nasīb
'Azīzan	'Azīz	Nūrā	
Barkatā	Barkat	Nūrān	Nūr
Dīnā	Dīn	Nūrī	
Dīnī		Nūrū	
Hāfizan	Hāfiz	Pirdīā	
Hājō	Hājī	Piro	Pīr
Hākimān	Hākim	Pīron	
Hasnā	Hassan	Pīrū	
Hasnī		Rahīmā	
Hemā	Hem	Rahīman	Rahīm
Hemū		Rahīmū	
Hemūn		Rahīmūn	
Hussainī	Hussain	Rahīmū	Raham
Hussainā		Razāwā	Razā
'Ido	'Id	Sadiqān	Sadiq
'Idū		Sādo	Sa'ad
Ilāhiā	Ilāhī	Salīman	Salīm
Karīman	Karīm	Sayyidā	Sayyid
Karīmūn		Sayyidī	
Karmā	Karām	Shabban	Shabb
Majīdān	Majīd	Shabbo	
Māmān	Imām	Sharfān	Sharf
Māmūn		'Umrī	'Umar
Maullādīā	Maullā	Wazīrā	Wazīr
Mihrā	Mihr	Wazīrān	
Mihrān		Wazīro	
Mihrā		Yārā	Yār
		Yārū	

It is to be further observed that out of a total of 1,067 names in the Census table 196, or about 18 per cent., are used as common to Hindūs and Musalmāns, and that all of these are practically of

Hindū origin. This shows clearly how largely the Indian village Muhammadans indent on their Hindū neighbours for their proper names, and how little in this respect they carry out the customs of their adopted religion. The following is a list of such names, which it is worth while examining further :—

Names common to Hindūs and Musalmāns.

Bahādur	Chandū	Gulāb	Kālā	Mōli	Rājān
Bahādurā	Chhīṭār	Gulābā	Khairātan	Mālo	Rājī
Bakhshā	Chhīṭrā	Gulābī	Khairātī	Mānī	Rājō
Bakhshan	Chhotā	Hīrā	Kākī	Munnī	Rājū
Bakhshī	Chhotī	Hīrī	Kārā	Munniā	Sāhbā
Bakhsho	Chhoṭo	Hīro	Lādī	Nāekā	Sāhbān
Bārū	Chhotū	Hīrū	Lādō	Nāekān	Sāhbī
Bhāgān	Chhūnī	Jān	Lāl	Nānak	Sāhbo
Bhāgī	Chhunwā	Jānan	Lālū	Nānan	Sāhbū
Bhāgo	Chūhrā	Jauhrī	Mānā	Nānhā	Saundā
Bhāgū	Chūhrī	Jauhrā	Mānan	Nānhe	Saundhā
Bhūrā	Chūhrīā	Jānī	Mangal	Nānhī	Saundhī
Bhūrī	Chūhrū	Jāno	Mangalā	Nānhū	Saundī
Bhūrō	Dhūlā	Jhāndā	Mangalān	Nānkā	Sebi
Bhūrū	Dhūlū	Jhāndī	Mangali	Nānkī	Sebo
Bīrā	Dhūndān	Jhāndō	Mangalo	Nānkū	Shādī
Bīran	Dūlā	Jhāndū	Mangalū	Nāno	Shāhzādā
Bīrī	Dūle	Jīā	Mango	Nānoñ	Shāhzādī
Bīro	Dūlī	Jīān	Mangū	Nānū	Sukhī
Bīrū	Duliā	Jīnā	Mānī	Nānūn	Tābo
Bissī	Dusaundan	Jīnān	Māno	Nāthā	Tābū
Bisso	Dusaundhā	Jīndā	Mānūn	Nāthan	Tol
Bissū	Dusaundhan	Jīndān	Mārā	Nāthī	Tullā
Buddho	Dusaundhī	Jīndo	Mārī	Nāthuā	Tullī
Buddhā	Fattā	Jīnī	Mārū	Nātho	Udī
Būjā	Fattīā	Jīndān	Mīhrā	Nātho	Udīā
Būjī	Fattū	Jīo	Mīhrān	Nāthū	Umdā
Būlā	Gamānan	Jīwan	Mīriā	Nāthūn	Umdān
Būlī	Gamānī	Jīwanā	Mīro	Pīrdiā	Wazīrā
Chandā	Ghasīṭā	Jīwanī	Mīrū	Pīro	Wazīran
Chandan	Ghasīṭī	Jumman	Mōtī	Pīroi	Wazīro
Chandi	Ghasīṭū	Jummanī	Mōlā	Pīrūn	
Chando	Gauharī	Kallā	Mūlak	Rājā	

Before remarking further on these mixed or common names I will instance the following found in the table as belonging *only* to Musalmāns, but obviously of Hindū origin :—

Hindú names of Musalmáns.

Baghar	Gâgân	Hastâ	Nonâ	Sandlo
Bhaibâni	Gâmo	Jammâni	Ori	Sardârâ
Bhekhi	Ghissâ	Kâdû	Râni	Sarwan
Bhukhâ	Gondal	Kahndal	Rânjhâ	Sihniân
Bhunni	Gûnâ	Kanyâni	Râso	Suhâni

The points to be observed in the above lists are, that in them are to be found the following opprobrious names derived only from certain *Indian* customs, as above explained:—

Bhûrâ	Ghasîtâ	Khairâtan	Mulâ
Chhiṭtar	Kâdû	Kûrâ	Nathû
Chhîrâ	Kallû	Mahingâ	

And that in them are included such thoroughly Hindû names, as—

Bhâgâ	fate	Kanyâni	maiden
Bîrâ	warrior	Nânak	mother's home
Bissi	Vishnu	Nanhâ	darling
Chandâ	moon	Nânû	mother's home
Jhândâ	standard	Râjâ	king

I would further illustrate this Hindûization, as it were, by educing the fact that a Muhammadan, the father of a *Chaudhri*, in Ambâlâ, is called variously Gangâ Râm, Ganguâ and Gangû, which is Hindûism with a vengeance! Even high up in society is to be found the same tendency among Musalmân Râjpûts. *E. g.*, such curious mixtures as Râjâ Jahândâd Khâni, Râo Sarfarâz Khâni, Rai Iliâs Khâni, Shekh Nânak Bakhsh, Maulvî Ghulâm Bhîk,* with which, however, may be compared Miân Sukhdarshan Singh, and also Hasnû and similar Islamite names among Hindûs.

From these facts alone, it is plain, were it not so from many others, that the Muhammadans of the lower sort do not differ in their customs from their Hindû neighbours. They have not, in fact, by changing their religion, changed the deeply-rooted habits or notions of centuries of previous Hindûism. As a matter of fact, Muhammadans have the same ideas about naming children as the Hindûs entertain, as will be shown hereafter.

* They exist also in Bengal; see Hunter, *Annals of Rural Bengal*, Appendix, pp. 447-9.

From the above remarks it will have been seen, that in a Panjâbî village the names of Musalmâns, as a whole, very largely partake of the nature of the surrounding Hindû nomenclature, and that only in a small degree are the orthodox methods of forming Muhammadan proper names observed, and, where they are observed, the 'alam and the *laqab* are the forms adopted.

Before closing the observations on Muhammadan names a few special notes are necessary on those of females. It will have been already observed that in the main these show all the characteristics of the male names, and all that need be done here is to account for those that have a special origin in the Muhammadan religion. These are very limited in number, being mostly confined to the names of Muhammad's female relatives. Some, however, refer to the pre-Islamite names. The most usual female names of such origin are—

'Âesha	life	Mas'ûda	happy
Amina	security	Mihar	sun
Asya	running water	Nafisa	precious
'Azîza	excellent	Nûr	light
Badûr	full moon	Râhma	mercy
Bâlqis	Queen of Sheba	Ramla	sand
Baraka	abundance	Râzia	agreeable
Fâtima	weaner	Reta	tinder
Habîba	friend	Rihâna	sweet basil
Habshia	Ethiopian	Roshan	splendour
Hafsa	hyæna	Sâ'ada	happiness
Halima	gentle	Sabiha	beauty
Hasana	beauty	Safâna	pearl
Hawwa	Eve	Safîâ	pure
Hind	Indian	Salâfa	grape-juice
Jafra	lamb	Sarifa	growing plant
Jawairia	little neighbour	Shahar	moon
Khâdija	aborted	Yâqûta	jasmine
Khâlisa	pure	Yâsiman	jasmine
Laila	night	Zabba	long-haired
Maimuna	fortunate	Zainab	fragrance
Maisuna	sleeping beauty	Zohra	blooming
Mariam	sweet spoken	Zubaida	plump
Marsûna	myrtle	Zulekha	Potiphar's wife

CHAPTER V.

HAVING thus seen that the Indian Muḥammadan and Hindū systems of nomenclature do not differ from each other, except in so far as the former is affected by religious influences, let us now proceed to enquire whence this joint Indian Aryan system springs. There can be no doubt that it has been in force from all time, and is indeed the form that human nomenclature would naturally assume. Even if the Indian Muḥammadans had adhered to Arabic names, and taken what were in existence, nearly all those of pre-Islamite origin would have proved to be directly derived from words in every-day use, in precisely the same way as those of their Hindū ancestors.*

Going back, then, to the earliest times, and taking the names of the Vedic and Puranic deities and heroes, I find among many others the following names :—

Male.

Agni	Fire	Kaśyapa	Black-toothed
Angiras	Messenger	Kubera	Misshapen
Aruna	Red	Manu	Thought
Āryaman	Bosom friend	Mitra	Friend
Atri	Devourer	Nila	Dark
Bhaga	Food-giver	Nishīda	(?) Sit down†
Brahmā	Devotion	Parjanya	Rain-cloud
Daksha	Intelligent	Pavamāna	Purified
Dhata	Balance	Prahlāda	Pleasure
Dyaus	Light	Pṛithu	Great
Gādhi	Miser	Pūshan	Nourisher
Garuḍa	Swallower	Rāvana	Roarer
Harischandra	Golden splendour	Richika	Splendour
Indra	Power	Rudra	Roarer
Karna	Ear	Śiva	Auspicious
Kārttikeya	Nursed by the Pleiades	Soma	Milk of a plant ‡
		Sugrīva	Handsome-necked

* See *Journal of the Royal Asiatic Society*, vol. XI., pp. 177-178..

† Said to be from a legend, but (?) perhaps the legend was invented to account for an underivable name.

‡ *The asclepias acida.*

Sūrya	Sun	Vishṇu	Pervader
Tvashṭri	Builder	Viśvākarma	All-creator
Varuṇa	All embracer	Vivaśvan	Shining
Vāyu	Air	Yāma	Restrainer
Vena	Friend		

Female.

Aditi	Free	Sanjnā	Consciousness
Chhāyā	Shade	Sarasvati	Speech
Devī	Goddess	Satyabhāmā	True lustre
Durgā	Inaccessible	Sāvitrī	Nourisher
Gangā	Mover	Śrī	Prosperity
Gāyatrī	Hymn	Sukanya	Beautiful maid
Indrāṇī	Powerful	Suryā	Bride
Kudru	Tawny	Suvarṇā	Golden
Lakshmi	Good fortune	Svāhā	Oblation
Mahāviryā	Strength	Svāti	Self-existence
Pārvatī	Mountaineer	Tārā	Star
Prithivi	Space	Uma	Beauty
Rohini	Red cow	Ushas	Dawn
Sachi	Friend	Vāch	Speech
Samudrā	Wet	Varuṇī	All-embracing
Sandhyā	Twilight		

All the gods, moreover, had synonyms or epithets by the dozen ; some descriptive, some attributive, some having reference to legends, though perhaps in these latter cases the legends were invented to account for the names, but all directly derived from the ordinary words of the language, either in their simple shape or as parts of compounds. These were afterwards extensively used as proper names, and have since been adopted into the nomenclature of to-day in their modern guise. Here are instances :—

Of Agni, the Fire.

Abhajasta	Lotus in hand	Pāvaka	Bright
Anala	Fire	Rohitāśva	Red-horsed
Chhāgaratha	Ram-rider	Saptajihva	Seven-tongued
Dhananjaya	Destroyer of riches	Śuchi	Bright
Dhūmaketu	Known by smoke	Tomaradhara	Javelin-bearer
Hutabhuj	Devourer of offerings	Vahni	Luminous
Jivalana	Burner	Vaiśvānara	Benefactor of mankind

Of Brahma, the Creator.

Abjaja	Lotus born	Lokeśa	Lord of earth
Ādikavi	First poet	Nābhija	Navel-born
Aśṭakarṇa	Eight-eared	Parameshta	Supreme in heaven
Chaturānana	Four-eyed		
Chaturmukha	Four-faced	Pitāmaha	Grandfather
Dhātri	Sustainer	Prajāpati	Lord of creatures
Drugñapa	Axe	Sanat	Ancient
Druhiṇa	Avenger	Sarojin	Lotus possessor
Hansavāhana	Swan-rider	Srashṭri	Creator
Hiranyagurbha	Golden-egg	Vedhās	Wise
Kanja	Lotus	Vidhātri	Sustainer
Kanjaja	Lotus-born	Vidhi	Order

Of Indra, the Firmament.

Arha	Deserving	Ribhuksha	Skilful
Datteya	Given	Śakra	Bright
Devapati	Lord of the gods	Śatakratu	Hundred sacrifices
Dīvaspati	Lord of the air		
Jishṇu	Leader of the heavenly host	Surādhipa	Chief of gods.
Maghavān	Wealthy	Svargapati	Lord of heaven
Mahendra	Great sky	Ugradhanvan	Terrible-bowed
Marutvān	Lord of the winds	Ulūka	Owl
Meghavāhanā	Cloud borne	Vajrapāni	Thunderbolt in hand
Pākaśāsana	Subduer of ignorance	Vāsava	Wealthy
Purandara	Destroyer of cities	Vṛitrahāna	Destroyer of darkness

Of Śiva, the Destroyer.

Aghora	Terrible	Gangādhara	Ganges-bearer
Āśāni	Feeder	Giriśa	Mountain lord
Babhrū	Red-haired	Hara	Seizer
Bhagavat	Divine	Īśāna	Ruler
Bhairava	Terrible	Īśvara	Lord
Bhava	Self-created	Jalamūrtti	Water-shaped
Bhūteśvara	Lord of ghosts	Jatādhara	Matted-haired
Chandraśe-khara	Moon-crested	Kāla	Time
Dhūrjati	Matted-haired	Kālanjara	Destroyer of death
Digambara	Clothed in the elements	Kapālamālin	Skull-bearer
		Mahādeva	Great god

Mahākāla	Great time	Śambhu	Auspicious
Mahāyogi	Great ascetic	Śankara	Auspicious
Maheśa	Great lord	Śarva	Auspicious
Maheśvara	Great lord	Śthānu	Firm
Mṛityunjaya	Vanquisher of death	Trilochana	Three-eyed
Nilakantha	Blue-throated	Tryambaka	Three-eyed
Panchānana	Five-eyed	Ugra	Fierce
Paśupati	Lord of animals	Virūpāksha	Malformed eyes
Sadaśiva	Ever auspicious	Viśvanātha	Lord of hell
		Viśveśvara	Lord of hell

Of Sūrya, the Sun.

Arhapati	Lord of day	Mārttanda	Son of the slayer
Bhāskara	Light maker	Mihira	Sin
Dinakara	Day maker	Sahasrakirana	Thousand-rayed
Gabhastimān	Possessed of rays	Sāvitri	Nourisher
Graharāja	Lord of constellations	Vikarttana	Shorn of his beams
Karmasākshi	Witness of deeds	Vivasvat	Brilliant
Lokachakshuh	Eye of the world		

Of Varuṇa, the Ocean.

Amburāja	King of the waters	Saryāta	Mover
Chyavana	Mover	Uddāma	Surrounder
Jalapati	Lord of the waters	Vāriloma	Watery-haired
Keśa	Hairy	Vilcma	Inverted
Pāśabhrīt	Noose-carrier	Yādahpati	Lord of marine animals
Prachetas	Wise		

Of Vāyu, the Wind.

Anila	Air	Pavana	Purifier
Gandavāha	Perfume-bearer	Sadāgata	Ever-moving
Jalakāntāra	Garden of waters	Satataga	Ever-going
Marut	Roarer	Vata	Blower

Of Viśhṇu, the Preserver.

Achyuta	Imperishable	Hṛishikeśa	Lord of the senses
Ananta	Endless	Jalaśayin	Sleeping on the waters
Anantaśayana	Sleeping serpent		
Chaturbhūja	Four-armed	Janārddana	Worshipped of men
Dāmodara	Rope-girdled		
Gopāla	Cowherd	Keśava	Radiant-haired
Govinda	Cowherd	Kirītin	Crowned
Hari	Swarthy	Lakshmfati	Lord of prosperity

Mâdhava	Son of sweetness	Pitâmbara	Clad in yellow
Madhusûdana	Destroyer of sweetness	Purusha	The man
		Purushottama	Supreme man
Mukunda	Deliverer	Śârṅgin	Bowman
Murâri	Foe of the binder	Vaikunṭhanâtha	Lord of paradise
Nara	The man	Vârshneya	Son of the rain
Nârâyana	Mover in the waters	Vâsudeva	Son of the lord of
Panchâyudha	Armed with five weapons	Yajneśa	wealth
Padmanâbha	Lotus-navel	Yajneśvara	Lord of paradise

His Avatâras or Incarnations as ordinarily reckoned.

<i>Sanskrit form.</i>	<i>Modern form.</i>	<i>Meaning.</i>
(1) Matsya	Machh	The fish
(2) Kûrma	Kachh	The tortoise
(3) Varâha	Brâh	The boar
(4) Narasiṅha	Nar Singh	The man lion
(5) Vâmana	Bâman	The dwarf
(6) Paraśurâma	Paras Râm	Râma of the axe
(7) Râmachandra	Râm Chandar	Râma, the gentle
(8) Kriṣṇa	Kishn	The black
(9) Buddha	Buddh	The wise
(10) Kalkin	Kalki	The horse

Of Devî, the Goddess, in her many forms.

Adrija	Mountain-born	Dakshinâ	Right-handed
Ambikâ	Mother	Daśabhujâ	Ten-armed
Anantâ	Everlasting	Gaṇanâyakî	Queen of troops of demi-gods
Aparnâ	Fasting		
Âryâ	Revered	Gaurî	Beauty
Avara	Youngest	Gaurjâ	Beauty-born
Babhravî	Red-haired	Girijâ	Mountain-born
Bhadrakâli	Propitious	Haimâvatî	Mountain-daughter
Bhagavatî	Blessed	Íśâni	Ruler
Bhairavî	Terrible	Íśvarî	Lady
Bhavani	Self-created	Jagaddhâtî	World foster-mother
Bhimadevî	Terrible-goddess	Jagadgaurî	World beauty
Bhramari	Bee	Jaganmâtâ	World-mother
Bhûtanâyakî	Ghost-queen	Kâlanjari	Destroyer of death
Châmundâ	Royal	Kâli	Black
Chandî	Fierce	Kâlikâ	Black
Chandikâ	Terrible	Kâmâkhyâ	Desire
Chhinna-mastakâ	Decapitated	Kâmâkshî	Wanton-eyed
Dakshajâ	Born of intelligence	Kanya	Virgin
		Kanyâkumâri	Young virgin

Kapālinī	Skull-bearer	Nityā	Everlasting
Karburī	Spotted	Padmalāñchhanā	Lotus-faced
Karnamotī	Pearl-eared	Pingā	Tawny
Kātyāyanī	Cleanser	Rājasī	Fierce
Kausikī	Daughter of the squinter	Raktadantī	Bloody-toothed
Kirāti	Savage	Riddhī	Rich
Koṭarī	Naked	Rudrāṇī	Roarer's wife
Kujā	Earth-born	Śākambhari	Herb-cherisher
Mahādevī	Great goddess	Sarvamangalā	Ever-auspicious
Mahākālī	Great terror	Śarvanī	Everlasting
Mahāmārī	Great pestilence	Śatī	Virtuous
Mahāmāyā	Great illusion	Sinharatī	Lion-rider
Mahāsurī	Great demon	Sinhasvāhīnī	Lion-borne
Maheshamar-	Destroyer of the dinī	Śivā	Auspicious
	buffalo	Śivadūti	Śiva's messenger
Maheśvarī	Great lady	Śyāmā	Black
Mātangī	Elephant	Tryambakī	Three-eyed
Mṛidā	Gracious	Vindhuyāvāsinī	Dweller in the Vindhya
Mṛidānī	Wife of grace	Vijayā	Victorious
Muktakēśī	Dishevelled		

The above lists give us the proper names of the Vedic and Purānic days, and illustrate the formation of these in the earliest times. To carry the enquiry into the Epic period I give here alphabetically the names of the kings of the Solar and Lunar Dynasties as found in Dowson's *Dictionary of Hindū Mythology*, s.v.v. Srūya-vanśa and Chandravanśa, adding the meanings of the words as far as I have been able to ascertain the same. They are in their Sanskrit form, and are valuable as showing how men were named in the Epic days. Some Sanskritists will be inclined to dispute the correctness of the succession as given by Professor Dowson, and many of the kings bore several names not to be found in his lists. But, be this as it may, his lists amply suffice for the present purpose. It will be seen on examination that some of these names are still extant, and that the same wonderful variety, now so remarkable a feature in Indian nomenclature, was even then maintained. Thus out of a list of 292 of these old kings only the following names, 21 in number, occur more than once, and of these only two, Haryāśva and Daśaratha, occur thrice, and none more than three times:—

Anenas	Haryaśva	Suketu
Ayutāyus	Janamejaya	Sunaya
Bhīmaratha	Maru	Sunītha
Chitraratha	Riksha	Śūra
Daśaratha	Śatāñika	Vidūratha
Dhṛiṣṭaketu	Śruta	Vijaya
Dilipa	Suhṛtra	Viśvasaha
		Yuvanaśva

The Solar Race consisted of the dynasties of Ayodhyā (Oudh, Avadh) and Mithilā (Terhūt), and the Lunar Race of three dynasties, viz., the Yādavas and Pauravas, famous in story, and the kings of Kāśī (Benares). The names they bore are as under :—

Solar Race.

*Names of the Kings of Ayodhyā (Oudh).**

Agnivarṣa	Fiery	Dhundhumāra	Smoke-slayer
Ahīnagu	Possessor	Dhyushitaśva	Bright-horsed
Aja	Unborn	Dṛidhāśva	Strong-horsed
Amarsha	Impatience	Hariśchandra	Golden splendour
Ambariṣha	Colt	Harita	Sun's steed
Anaranya	Desert-like	Haryaśva	Bay-horsed
Anenas	Sinless	Hiraṇyanābha	Golden-navel
Anśumat	Radiant	Ikshvākū	Sneeze (?)
Ardra	Restless	Ilavila	Noisy
Asamanjas	Unequal	Kakutstha	Riding a bull's hump
Āśmaka	Stone	Kalmāshapāda	Spotted-foot
Atithi	Guest	Khaṭvāṅgu	Club, staff
Ayutāyus	Unlimited life	Kṛiśāva	Lean-horsed
Bāhuka	Servant	Kshemadhan-	Well-bowed
Bhagiratha	Fortunate chariots	van	
Bṛihadaśva	Strong-horsed	Kuśa	Sacred (<i>dūb</i>) grass
Bṛihadbala	Great strength	Mahasvat	Glorious
Chhala	Illusion	Māndhāṭṛi	Drinker (?)
Chunchu	Renowned	Maru	Wilderness
Dala	Frequent	Mūlaka	Radish
Daśaratha	Ten chariots	Nābhāga	Sky-flyer
Devānika	Army of gods	Nabhas	Cloud
Dilipa	Protector of Dili (Delhi)	Nala	Reed
Dīrghabāhu	Long arm	Nikumbha	Pitcher
Dhruvasandhi	Fixed alliance	Nishadha	Hard (Vindhyan Range)

* Names once occurring are not noted in subsequent lists of kings.

Pâripâtra	Further River (Vin-	Śighra	Quick
	dhyan country)	Sindhudvîpa	Protector of Sindhi
Prasenajit	Great conqueror of	Śrâvasta	Famous
	armies	Śrûta	Ascertained
Prasuśrûta	Famous	Sudarśana	Beautiful
Prishadâśva	Piebald-horsed	Sudâsa	Liberal
Prithu	Great	Susandhi	Reconciled
Puṇḍarîka	Lotus	Trayyâruṇa	Triple-morn (?)
Purukutsa	Great thunderbolt	Tridhanvan	Three-bowed
Pushya	Blossom	Trîśanku	Three crimes
Raghu	Fleet	Uk̄ha	Praised
Râma	Joy	Vajranâbha	Hard-navel
Rituparṇa	Leaf of the season	Vijaya	Victory
Rohitâśva	Red-horsed	Vikukshi	Stomachless (?)
Ruruka	Restrainer	Viśrutavat	Famed
Sagara	Poison	Viśvagaśva	All-pervading
Samanas	Beautiful		horses
Sambhûta	Capable	Viśvasaha	All-enduring
Sanhatâśva	Compact-horsed	Vrîka	Rapacious
Śankhanâbha	Shell-navel	Yuvanaśva.	Young-horsed
Sarvakâma	Every wish		

Solar Race.

Names of the Kings of Mithilâ (Terhât).

Anjana	Lizard	Mahâvîrya	Great hero
Arishṭanemi	Uninjured felly (wheel)	Mînaratha	Fish chariot
		Nandivardhana	Increaser of
Bahulâśva	Many-horsed		pleasure
Bhânumat	Resplendent	Nimi	A wink (?)
Brihadukthâ	Loudly praised	Pratibandhaka	Opposer
Devarâta	God-given	Rita	Honest
Dhriṣṭaketu	Bold chief	Ritujit	Conqueror of the
Dhriti	Constancy		seasons
Hrasvaroma	Short-haired	Sanjaya	Conqueror
Janaka	Father	Sâsvata	Ruler
Jaya	Victorious	Śatadyumna	Hundred glories
Krita	Acquired	Satyadhriti	Strictly truthful
Kritaratha	Good chariots	Satyadhvaja	Truth-bannered
Kriti	Action	Satyaratha	Chariot of truth
Kritirâta	Injurer	Sâtyarathi	Son of the chariot
Kshemâri	Prosperous lord		of truth
Kuni	Maimed	Siradhvaja	Plough-banner
Mahâdhriti	Most firm	Śrutâyus	Accepted life
Mahâroman	Long-haired	Subhâsa	Resplendent

Śuehi	Resplendent	Suvarnaroma	Golden-haired
Sudhanvan	Excellent-bowed	Udāvasu	Wealth-giver
Suketu	Good chief	Upagu	Neighbour of a cow
Sunaya	Good conduct	Ūrvjavāha	Strength-giver
Supārśva	Well flanked	Vibuddha	Wise
Suśruta	Renowned	Vitalavya	Free from sacrifice

*Lunar Race.**Names of the Yādavas.*

Anavaratha	Fine chariot (?)	Parāvṛit	Turned back
Andhaka	Blind	Pratikshattra	Equal dominion
Anśu	Ray	Pṛithuśravas	Far-famed
Anuratha	Many chariots	Puruhotra	Many sacrifices
Ātri	Devourer	Purūravas	Loudly crying
Āyu	Life	Ruchaka	Pleasing
Balarāma	Strong Rāma	Rushadgu	Displeasing
Bhajamāna	Possessor	Śakuni	Eagle
Bhīmaratha	Dread chariot	Śāmin	Calm
Budha	Mercury	Śāsabinda	Moon
Chitraratha	Fine chariot	Satvata	Ruler
Daśārha	Worthy of ten	Śiteyus	Hundred years
Devakshattra	Divine dominion	Soma	Moon
Devamīḍhusha	God's bounty	Śūra	Hero
Hṛidika	Hearty	Svāhi	Sacrificed (?)
Jīmūta	Cloud	Svayambhoja	Self-enjoying
Jyāmagha	Henpecked	Tamas	Gloom
Karambhi	Groats (?)	Uśanas	Venus
Kīatha	Slayer	Vasudeva	Lord of wealth
Kṛishṇa	Black	Vidarbha	Desert
Kroshṭu	Jackal	Vidūratha	Destroying chariot
Kunti	Spear (?)	Vikṛiti	Change
Kuruvatesa	Son of the priest (?)	Vṛijīmīvat	Strong (?)
Madhu	Sweetness	Vṛiṣhṇi	Showering blessings
Nahusha	Man		
Navaratha	Nine chariots	Vyoman	Heaven
Nirvṛiti	Contentment	Yadu	Who (?)
		Yayāti	Fleet (?)

*Lunar Race.**Names of the Pauravas.*

Ahbayada	Giver of safety	Ahīnara	Possessor
Adhisimakṛiṣṇa	All pervading	Ajamīdha	Leader in battle
	Kṛiṣṇa	Akrodhana	Free from anger
Ahamyāti	Lonely	Anila	Air

Ārāvin	Shouter	Pariplava	Oppressor
Āśvamedhadatta	Given at the horse-sacrifice	Prachinvat	Gatherer
Bahugava	Many-kined	Pravīra	Contrary
Bharadvaja	Skylark	Puru	Hero
Bharata	Warrior	Rantināra	Pollen
Bhavanmanyu	High-spirits	Raudrāśva	Terrible-horsed
Bṛihadhratha	Great chariot	Richa	Warrior-slayer
Bṛihatkshattra	Wide dominion	Riksha	Splendour
Devātithi	God's guest	Riteyu	Bear
Dhṛitarashṭra	Holder of the kingdom	Sadyumna	Law observer
Dushyanta	Enemy	Samyāti	Very bright
Hastin	Handy	Śāntanu	Sanctuary
Jahnu	Destroyer (?)	Sarvabhauma	Emperor
Janamejaya	Man-frightener	Śatānika	Possessing 100 hosts
Jayasena	Lord of victory		
Khaṇḍapāṇi	Sugar in hand (?)	Suhotra	Good sacrifice
Kshemaka	Perfume	Sukhābala	Delight
Kuru	Priest (?)	Sunītha	Good leader
Manasyu	Desiring (?)	Suratha	Beautiful chariot
Medhāvin	Sage	Suśena	Good army
Mṛidu	Gentle	Tanśu	Shaker
Nichakru	Without soverignty	Tigma	Violent
Niramitra	Without enemies	Udayana	Rising sun
Nrichakshush	Human-eyed	Ushna	Impetuous
Nṛipanjaya	Conqueror of kings	Vaśudāna	Wealth-giver
Pāṇḍu	Pale	Vṛishṇimat	Endowed with blessings (?)
Parikshit	Spread out	Yudishthira	Steady in battle

Lunar Race.

Names of the Kings of Kāśī (Benares).

Alarka	Mad dog	Kāśa	Splendour
Bhārga	Radiance	Kāśirāja	King of Kāśī
Bhārgabhbūmi	Place of radiance	Ketumat	Endowed with brightness
Dhanvantari	Sun		
Dhṛishtaketu	Bold chief	Kshattravṛiddha	Dominion
Dirghatamas	Penance performer	Pratardana	Slayer
Divodāsa	Slave of heaven	Ritadhvaja	Glorious banner
Dyūmat	Brilliant	Santati	Stretched out
		Satrujit	Foe conqueror

Satyaketu	True chief	Vainahotra	Bamboo sacrifice (?)
Sukumâra	Good prince	Vatsa	Child
Suvibhu	Good lord	Vibhu	Lord

To carry on the inquiry still further into historical times I find in an article by Dr. Râjendralâla Mitra on the Pâla and Sena Râjâs of Bengal, (*Journal, Asiatic Society of Bengal*, Vol. XLVII., pp. 401-402), the following names of kings, given as reigning from about 855 to about 1142 A.D. The names are still in the Sanskrit form, and differ, it will be seen, in no way from those above given.

Succession of Pâla Kings.

Go Pâla	Nârâyaṇa Pâla	Naya Pâla
Dharma Pâla	Râja Pâla	Vigraha Pâla
Deva Pâla	Vigraha Pâla	
Vigraha Pâla	Mahi Pâla	

Succession of Sena Kings.

Vira Sena	Ballâla Sena	Aśoka Sena
Sâmantâ Sena	Lakshmaṇa Sena	Ballâla Sena
Hemanta Sena	Mâdhava Sena	Su Sena
Vijaya Sena	Kesava Sena	Śûra Sena

Similarly in a paper by Mr. Vincent Smith, C.S.I., on the History of Bundelkhand, (*Journal, Asiatic Society of Bengal*, Vol. L., pp. 23-24) I find another Sanskrit list of kings of the same period, A.D. 831-1182, in which the same points are to be observed.

Succession of the Chandel Dynasty.

Nânika	Vidhyâdhara Deva
Vâkpati	Vijaya Pâla Deva
Vijaya	Kîrtti Varmma
Râhila	Sallakshana Varmma Deva
Harsha	Jaya Varmma Devâ
Yaśo Varmma	Prithivi Varmma Deva
Dhangâ	Madana Varmma Deva
Gânda Deva	Paramârddi Deva

Lastly, to complete the link between the ancient and modern nomenclature, I give a list of the Chohân Rulers of Ramthâmbor up to about A.D. 1320, to be found in a translation of the Hamîr Râsâ in the *Journal, Asiatic Society of Bengal*, Vol. XLVIII., pp. 247-252. This list is the modern style of speaking, and is worth comparing

with the names of to-day to show that they in no way differ from those of 500 years ago either in form or derivation.

Succession of the Chohán Princes of Ranthámbar.

Sekand Râjâ	Shûvan Rikh	Khem Dit
Shubachha	Khauk Rikh	Shâm Dit
Chand	Anant Rikh	Dhom Dit
Ban Rikh	Bhâo Rikh	Shûvan Dit
Brahmâ Rîk	Shûvan Rikh	Karan Dit
Indrasain	Jaman Rikh	Dhâu Dit
Bachh Rikh	Dev Rikh	Bâm Dit
Mahâ Rikh	Chahî Dit	Gang Pâl
Mul Rikh	Nara Dit	Bhû Pâl
Jahîn Rikh	Daya Dit	Ajaibhû Pâl
Ayan Rikh	Ran Dit	Mîn Pâl
Mahat Rikh	Har Dit	Udai Pâl
Mûni Rikh	Nâg Dit	Bijai Pâl
Bom Rikh	Chakar Dit	Yagh Pâl
Rûp Rikh	Sur Dit	Lauk Pâl
Bhoj Rikh	Shûnya Dit	Preja Pâl
Shâm Rikh	Narendar Dit	Bishwa Pâl
Baran Pâl	Râj Pâl	Lûn Pâl
Mantar Pâl	Karlâs Râjâ	Bachh Dev
Budh Pâl	Bhawak Dev	Chakar Bhûp
Bhog Pâl	Jadarth	Ajai Chandar
Gau Pâl	Bhîmrath	Chiman Dev
Brahmâ Pâl	Shukmal	Anal Dev
Dhûm Pâl	Amarmal	Bachh Râj
Trayan Pâl	Jaman Bhûm	Machh Râj
Râj Pâl	Samant	Har Dit
Chandar Pâl	Nar Dev	Shur Dit
Rajendar Pâl	Bhûm Dev	Jan Dit
Kul Pâl	Shûr Râo	Trichhann Dev
Abhai Mandab	Ank Râo	Arak Dev
Nar Mandab	Abhai Râo	Dand Nares
Shûvan Mandab	Ajag Râo	Dhâol
Chahî Mandab	Bom Râo	Ann Mahi
Rikh Mandab	Dham Râo	Bijai Mahi
Bachhya Mandab	Shubudhi Râo	Chand Râj
Goâl Mandab	Chatarpat Râo	Bil Dev
Sujân Mandab	Pûr Râo	Kabilâs
Chakar Mandab	Rûp Râo	Bichitar
Shûrchakar Mandab	Shunyajit Râo	Gahu

Maru Mandab	Ayan Rāo	Nar Dev
Kūmbh Mandab	Ranjit Rāo	Bas Dev
Baranjang Mandab	Aranjit Rāo	Manik Rāo
Dirang Mandab	Prajāpāl Rājā	Maliagar
Khūtiwar Mandab	Chandarpāl Rājā	Malayasi
Gāhu Rāj	Bijaidit Rājā	Krit Bimb
Bharngdeo Rāj	Jogendar Pāl	Sāwant Shi
Arūrchandar Rāj	Ami Pāl	Narendar
Rāj Chandar	Kumbh Pāl	Big Rāj
Shām Chandar	Dhūm Pāl	Ajai Rāj
Bijai Chandar	Antar Pāl	Ajai Pāl
Hamīr Chandar	Mahi Pāl	Prithvi Rāj
Rai Chandar	Bachh Pāl	Alān Dev
Mahi Chandar	Ratan Pāl	An Rāj
Bal Chandar	Rai Pāl	Gandu Rāj
Gobind Chandar	Karan Pāl	Indu Pāl
Ami Chandar	Sewant Pāl	Amar Gangayajī
Nārāyan Chandar	Har Pāl	Hari Singh
Mānik Chandar	Śio Pāl	Shūr Singh
Tarsingh Dev	Jamand Pāl	Rāo Jait
Hem Dev	Ijj Pāl	Hamīr
Har Dev	Indar Pāl	Ratan Sen*
Meg Pāl	Udai Pāl	

It should be borne in mind here that for the great variety of names to be observed in the lines of these kings, there is the further explanation that it is not customary to name a child directly after any of his known progenitors.

There is one more point to be noted in this connection. In studying Sanskrit nomenclature no fact becomes more prominent than that almost every word in the language, even *ka?* who?, was used to designate human beings. Open Monier-Williams' *Sanskrit Dictionary* almost at random, and it will be found that opposite nearly every word, either in its ordinary shape or as part of a compound, is recorded, "Name of so-and-so," "Name of a man, of a king, of a prince," and so on. And from this it will be seen partly whence the wondrous variety of Indian proper names has arisen. Hero are

* This list of 177 generations can have no historical existence, but it is of value for the present purpose as showing what were considered to be real names, and used as such some 500 years ago.

instances, without having recourse to compounds, of ordinary Sanskrit words used as names :—

Common Sanskrit words as names.

Anila	Wind	Nâtha	Lord
Babhu	Red-haired	Pâñdu	Pale
Bala	Power	Pâra	Far-shore
Bhayâ	Terror	Parna	<i>Palâs</i> tree
Bhîshma	Horror	Pinda	Ball
Bodha	Knowledge	Pravara	Family
Chandra	Moon	Pûrṇa	Strong
Charaka	Wanderer	Puru	Pollen
Dhâma	House	Pûrva	Ancestor
Dhâttri	Maker	Râshṭra	Empire
Dhîra	Wise	Râvana	Vociferator
Dhîrma	Incense	Rebha	Chatterer
Dhritishta	Bold	Riksha	Bear
Dhruva	Pole-star	Rishṭa	Sword
Go	Ox	Rukma	Gold ornament
Khaṭva	Club	Sala	Dart
Kraunchî	Curlew	Sandhyâ	Twilight
Krodhâ	Anger	Tamas	Darkness
Kroshṭu	Jackal	Tâmra	Leprosy
Kshema	Perfume	Târâ	Star
Madhu	Sweet	Tigma	Passionate
Maṇi	Gem	Tilaka	Burden of a song
Mata	Thought		
Matsya	Fish	Varâha	Boar
Munja	Reed	Vidhâttri	Arranger
Nara	Man	Vikrama	Strength
Naraka	Hell		

CHAPTER VI.

LIKE other people the Indians have long been in the habit of adding titles and distinctions to their proper names. The orthodox Muhammadan *ansâb*, or names of denomination, and 'anwâñ, or the title of honour, have been previously described, and as examples of the former were given Mariam Kubtiya, Mariam the Copt, Salîm Chishtî, Salîm of the Chishtîa order of Saints, and of the latter *Hujjatu'l-Islâm*, the Testimony of Islâm. Something of the nature of both classes of names exists in the Panjâb among all classes. As belonging to the denominational order may be classed the *misal*, or clan, names of the Sikhs,* which are used very much after the manner of the Arabic *ansâb*, thus Fatteh Singh *Âhlûwâliâ*, Jassâ Singh *Râmgârhiâ*, Ranjît Singh *Sukaçhakiâ*. These names signified originally the *misal* to which the owner belonged, and now-a-days they generally mean that the owner belongs to the family which led the *misal* in the older time. They should be translated, being nearly all geographical and in some cases strictly territorial, as Fatteh Singh of *Âhlûwâl*, Jassâ Singh of *Râmgâr*, Ranjît Singh of *Sukaçhak*. The following are among the chief of the Sikh clan names past and present:—

Sikh Clan Names.

<i>Âhlûwâliâ</i>	<i>Bhaikiân</i>	<i>Chashmâwâlâ</i>
<i>Aimâwâlâ</i>	<i>Bhâkâ</i>	<i>Chhachhî</i>
<i>Ambâlâ</i>	<i>Bhangî</i>	<i>Chhâpâwâlâ</i>
<i>Amritsarwâlâ</i>	<i>Bheriâ</i>	<i>Chichâwâlâ</i>
<i>Arnaulîwâlâ</i>	<i>Bhilowâliâ</i>	<i>Chimni</i>
<i>Atâriwâlâ</i>	<i>Bichuriâ</i>	<i>Chinnâ</i>
<i>Atthû</i>	<i>Bîghî</i>	<i>Dalewâliâ</i>
<i>Badrûkhân</i>	<i>Birkî</i>	<i>Dhanauriâ</i>
<i>Baidwâniâ</i>	<i>Botâliâ</i>	<i>Dhandowâliâ</i>
<i>Barâpîndiâ†</i>	<i>Bungâ</i>	<i>Dhurâliâ</i>
<i>Bhadauriâ</i>	<i>Bûriâ</i>	<i>Diâlpuriâ</i>
<i>Rhaggâ</i>	<i>Chahal</i>	<i>Dodiâ</i>
<i>Bhâgowâlâ</i>	<i>Chamyârî</i>	<i>Fâizgaçhia</i>

* See *Indian Antiquary*, vol. XII., page 121.

† All aliases of the same family.

Faizullâpuriâ*	Kung	Panjhaṭtiâ
Ghaniâ	Kunjâhrâ	Philwâsiâ
Gharjakh	Kunjpuriâ	Phûlkfân
Ghebâ	Lâdhwâ	Povindiâ
Goleriâ	Lambâ	Râmgarhiâ
Goriwâ	Landâwâlâ	Râmpuriâ
Gujrâtiâ*	Laudghariâ	Rosâ
Gâmti	Lidhrâñwâlâ	Rukhâñwâlâ
Hassanwâlâ	Maghariâ	Sabâdiâ
Isâpuriâ	Mahârâjkiâñ	Sangatpuriâ
Jabâliâ*	Majithiâ	Sauhriâñwâlâ
Jhande	Malaundh	Shâhâbâdiâ
Jiûndân	Mâlwâi	Santokhpuriâ
Jullâwâliâ	Mân	Shahid§
Kâhaniâ	Mansâhiâ	Shâhzâdpuriâ§
Kahâriâ	Mari	Shâmgarhiâ
Kalâlwâliâ	Mattû	Shâmkotiâ
Kâlekâ	Mazbi†	Shâmsinghiâ
Kâliâñwâlâ	Mirânpuria	Siâlbâ
Kalkattâ	Mirpuriâ	Sikandarwâlâ
Kallewâliâ	Mokal	Sindhâñwâliâ
Kâlsiâ	Mokeriâñ	Singhpuriâ*
Kâmlâ	Mustafâbâdiâ	Sukaçhakia
Kanhâyyâ	Nagariâ	Talwañdî
Kariâl	Nakkâi	Thânesarwâlâ
Karorâsinghiâ‡	Nalwâ	Thepuriâ
Kartârpuriâ	Nangliâ	Thethar
Kathgarhiâ	Narwâriâ	Thobal
Khaital	Naushahriâ	Tholthangoriâ
Kharar	Nihang	Uthiâñwâlâ
Kheri	Nishâniâ	Vegliâ
Khundâwâlâ	Nûrpuriâ	Wadâliâ
Kontal	Padhâniâ	Wazîrâbâdiâ
Kotdûmâ	Panjghariâ‡	Zafarwâliâ
Kotli		

Occasionally in cases where the *misal* represented a caste these clan names have come to be used as honorific class names.|| E.g.

* All *aliases* for the same family.

† The ordinary spelling *Mazhabî* appears to be incorrect. *Indian Antiquary*, vol. XI., page 41.

‡ *Aliases* of the same family.

§ *Aliases* of one family.

|| See *Indian Antiquary*, vol. XII., pp. 117-122.

Āhlūwāliâ, for *kaldls*, distillers and publicans, and Rāmgārhiâ, for *tarkhâns*, carpenters.

Working on the same lines Panjâbî Chammârs often now call themselves Ramdâsiâ after the Sikh Gurû Râm Dâs, but in mistake apparently for the Bhagat Râodâs, Ravidâs, or Raidâs,* and also Raghubansiâ after the Bhagat Raghbîr.

There can be little doubt of these names partaking of the nature of the *ansdb*, their very termination *iâ* being, I take it, the remains of the Sanskrit adjectival *ika*, though the *munshis* characteristically derive it from the Panjâbî termination of the vocative case !

In a similar manner, in the Panjâb, the descendants of the Sikh Gurûs have special names. These are—

Bâwâ Descendant of the 2nd Gurû Angad

Bedî Descended from Gurû Nânak's caste

Bhâî Descendant of the Sikh Saints

Gurû Descendant of Gurû Nânak

Sodhî Descendant of the 4th Gurû Râm Dâs

They are *prefixed* to the name, as Bhâî Pherû, Bâwâ Gharîb Singh, Sodhî Mân Singh. Bhâî is also a common title of Sikh saints or holy men. So is Bâwâ of wandering village *faqîrs*, as Bâwâ Râm Dâs from the Census tables. Bâwâ, too, by an odd change in calling and occupation often now means a "woodseller."

Faqîrs of all sorts are very fond of titles of this kind, as Udâsi, Sultânî, Pirzâdâ, and so on. This appears to have been always widely the case.† Thus among Muhammadans we have the well-known sects—

Chishtiâ	Qâdariâ	Soharwardiâ
Madâriâ‡	Shutâriâ	Tabqâtiâ‡

Also "the 14 families" :—

A'iâziâ	Habîbiâ	Soharwardiâ
'Âzamiâ	Hubairiâ	Taifuriâ
Chishtiâ	Junaidiâ	Tartûsiâ
Firdûsiâ	Karkhiâ	Zaidiâ
Gâzrûniâ	Saqtiâ	

And to these I would add :—

Jâllâliâ	Naqshbandiâ	Sohâgiâ
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* For an account of the Raidâsi Chammars see *Central Provinces Gazetteer* 2nd Ed., 1870, pp. 412ff.

† Herklots' *Qanoon-e-slam*, pp. 190-199.

‡ These are the same.

Family titles, often descended from some ancestor, who has distinguished himself in a particular manner, are used in the same way, and usually *prefixed* to the proper name. Such are for Muhammadans and Hindûs as follows, but their sectarian character is not always maintained :—

Muhammadan Titles.

Åkhund	Makhdûm	Pîr
Arbâb	Makhdûmzâdâ	Pîrzâdâ
Bakhshî	Malik	Qâzî
Faqîr	Maulvî	Şâhibzâdâ
Hâfiż	Miân	Sayyid
Hâjî	Mîr	Shâhzâdâ
Hakîm	Mîrzâ	Shekh
Jama'dâr	Mîrzâdâ	Sultân
Khalîfa	Mufti	Wazîr
Khwâjâ	Munshi	Wazîrzâdâ
Khwâjâzâdâ	Nawâb	

Hindû Titles.

Bâbâ	Jotishî	Rai
Bâbû	Kañwar	Râjâ
Bâwâ	Lâlâ	Râo
Chaudhrî	Mahant	Sardâr
Dîwân	Mahitâ	Seth
Gosânî	Misar	Thâkur
Gurû	Pandit	Tikkâ

Similarly tribal names are added to the proper names, but *suffixed*, and this appears to be a universal custom in the East.* In the Panjâb such tribal names are among many others as follows :—

Panjâb Tribal Names.

'Alizai	Chhib	Gandâpur	Khâgwâni	Khokhar
Åwân	Chhibbar	Ghaznîkhel	Khaisur	Khosâ
Baloch	Chinnâ	Ghebâ	Khalil	Khwâjakzai
Bâmezai	Dastî	Gil	Kharral	Kizilbâsh
Bannûchî	Dhin	Gurdezî	Khatrânî	Kundi
Bhaṭṭî	Dhrek	Îsâkhel	Khaṭṭak	Kupchâni
Bozdâr	Dhreshak	Jaskânî	Khattar	Laghârî
Brahamzai	Dogrâ	Kâkar	Khattekhel	Lambâ
Chakrî	Gakkhar	Kasrânî	Khetrân	Lûnd

* Cf. the habit of the Shâh of Persia of calling himself Qâjâr after his tribe.
Journal Royal Asiatic Society, N. S., vol. XII., pp. 266-267.

Mâhdûdkhel	Mûsâzai	Randhawâ	Shâhâni	Takwânâ
Malal	Mushâni	Rangâ	Siâl	Tarin
Mân	Nan	Rânjhâ	Sidhû	Tiwânâ
Mazârî	Natkâni	Saddozai	Sikandarkhel	Turân
Miânkhel	Orâkzai	Sahiwâl	Simrâ	Ushârânâ
Multânî	Popalzai	Sarâi	Sindhû	Yûsafzai
Mûsâkhel	Qoreshî			

It will have been noticed, too, that in the lists of kings given previously certain additions occurred regularly to distinguish, as it were, groups of Râjâs. Thus we had Pâla and Sena Râjâs of Bengal, and in the long Ranthâmbor list we find Chandar, Dev, Dit, Mandab, Pâl, Râj, Râjâ, Râo and Rikh, as the distinguishing surnames, so to speak, of long lists of successive princes of the line. These partake strongly of the nature of the Arabic *ansâb*, and are in use in many families of consideration. Thus Râm, Chand, Nâth, Singh,* and so on, will run on from father to son as a family name,

E.g. :—

Dînâ Nâth	Hari Râm	Hîrâ Chand
Jogendar Nâth	Pahârî Râm	Bhûp Chand
Dayyâ Nâth	Shibbû Râm	Rûp Chand
Gobind Nâth	Kirpâ Râm	Shâm Chand
Makand Nâth	Dhanî Râm	Hamîr Chand
Mahesh Nâth	Sobhâ Râm	Hem Chand

These family appellatives are not confined to Hindûs; witness the names of the well-known Shâhî dynasties of the Dakhan, as—

The 'Âdil Shâhs of Bijâpûr

The Kutb Shâhs of Golkonda

The Nizâm Shâhs of Ahmednagar.

Witness also the names of the Bârakzai Princes of the last century, which go in groups, as—

I.	II.	III.
Pûrdil Khân	Sultân Muhammad Khân	Nawâb Asad Khân
Sherdil Khân	Yâr Muhammad Khân	Nawâb Sama't Khân
Kohandil Khân	Pir Muhammad Khân	Nawâb Jabar Khân
Rahamdil Khân	Sayyid Muhammad Khân	
Mihârdil Khân		

* The Singh of the literate classes in the Siâha and Siâh of pedantic Hindî; *vide* Growse's and Hunter's works. In the Panjâb, however, among the villagers it is often pronounced Suñ, Soñ, Saiñ, or Sañ.

All the above princes were half-brothers by different mothers and sons of Paind Khân, the founder of the Bârakzai family of Kâbul.* In the same manner, too, Alîmad Khân is the distinguishing appellation of the Lohârû family of the Delhi District, 'Ali Khân of one branch of the Mandals of Karnâl, 'Ali Khân of the Nawâbs of Mâler Koṭlâ, Muhammad of the Nawâbs of Dojâna.

In a similar way titles, nicknames, or whatever one might call them, are, amongst the lower and middle classes, very apt to stick long after the cause for them has died away. *E.g.*, in Ambâlâ are two merchants' shops known usually as Ilâhî Bakhsh Merâthwâlâ and Ilâhî Bakhsh Dillîwâlâ, but also as Ilâhî Bakhsh Baṭlâ and Ilâhî Bakhsh Chhauṭâî. Both these Ilâhî Bakhsh's are long dead, and their sons are trading in their stead, but the former has got his *soubriquet* because his father, who died a man of great wealth, started life as a regimental mess butler; *baṭlâ* being a corruption of the English *butler*. The latter's father was for some trifling offence flogged during the rough days of the Mutiny with a whip, in Panjâbî, *chhauṭâ* or *chhâṇḍâ*, whence Chhauṭâî, the flogged or whipped. In time no doubt the origin of these names will be entirely forgotten, and the families will each have an underivable surname, as it were. Natives, through ignorance generally, often have wrongly formed names, as the Hanû above quoted, and Sâlag, the name of one of my *chuprâsîs*, which he and his friends consider to be the shortened form of Sâlag (or Sâlig) Râm, the real word being *Śâla-grâma*, in Sanskrit the philosopher's stone, and in modern dress it should be Sâl Grâm, a form of name I have sometimes heard.

It will not be out of place here to extract a short account of common Musalmân titles as used in Persia proper, as they have a direct bearing on Indian Musalmân names and titles. Messrs. Haggard and Le Strange† say that in Persia every man who can read and write *prefixes* Mîrzâ to his name, but princes *suffix* Mîrzâ: thus Mîrzâ Fazhad is Mr. Fazhad: Fazhad Mîrzâ is Prince Fazhad.

* See *Journal, Asiatic Society of Bengal*, vol. XLIX., Part I., page. 97; *Indian Antiquary*, vol. XI., page 127.

† *Wazîr of Lankurdn*, Trübner & Co., 1882, p. 89.

Again Khâñ meant originally what Chief did in Scotland among the clans, but now-a-days Khâñs are as common in Tehrân as Esquires are in London ; and this title, with Âqâ or Âghâ, is in courtesy applied to all persons above the position of a servant. Like Mîrâz, Âqâ, or Âghâ, is both prefixed and suffixed to the name and with something of the same effect, but not invariably so. Thus usually Âqâ Bashîr is Bashîr the Steward's name, and Tîmûr Âqâ is Timûr the Gentleman's name. Servants are generally called Beg ; (short as in *peg*, (but in India it is always long as in the Sanskritic languages.) All ladies are called Khânum, the feminine form of Khâñ.

Corresponding to the '*anwâñ*, or honorific title, there is a very interesting class of names. All observers of the lower orders of natives will have noticed that our "bearers" are called Sardâr, our sweepers Jama'dâr, our tailors Khalîfa, our gardeners Chaudhî, and so on. As a matter of fact these honorific class names are common all over India, and much more extended than one would at first suppose. Often, too, on enquiry it will be found that certain local celebrities of the lower classes are known only by such *soubriquets*, and in this sense they become real proper names. Ask a clodhopping witness in Court, who Amîr Bakhsh and 'Itbârî are and he will stare. Then point them out and he will become intelligent, "Oh, yes ! I know those. That's Khalîfa and that's Bâremiâñ." From my paper in the *Indian Antiquary*, (vol XI, pp. 117-122) on this subject I chiefly extract the following, containing many of the commonest names of the natives around us, which few people suspect are honorific appellations.

Honorific Class Names.

<i>Name.</i>	<i>Language.</i>	<i>Meaning.</i>	<i>Applied to.</i>
Bâbû	Bengâli	Gentleman	(1) All English scholars (2) Clerks who write English (3) Bengâli clerks
Bahishti	Persian	Heavenly	Water-carrier (<i>jhinwar</i>)
Bâremiâñ	Hindi	Old gentleman	All old men of respectability
Bhagat	Hindi	Saint	Grooms (<i>sdis</i>)

Bhāī	Hindi	Friend	(1) Sikh saints (<i>sādhus</i>) (2) Sikh Scripture-readers (<i>granthis</i>) (3) All Easterns (<i>pūrbīs</i>)
Buddhā	{ Hindi	Elder	Scavengers (<i>chūhrād</i>)
Būrhā		Headman	(1) Gardeners (<i>madīt</i>) (2) Cultivators (<i>kambo</i>) (3) Porters (<i>kahār</i>)
Chaudhri	Hindi	Grandfather	(1) Musicians (<i>dom</i>) (2) Singers with dancing girls (<i>kanjar</i>) (3) Brāhmans (4) Mendicants (<i>faqīr</i>)
Dādā	Hindi		
Dārogha	Persian	Superintendent	Coachmen (<i>gārtwāldā</i>)
Hāfiẓ	Arabic	Knowing Quran by heart	All blind men
Jama'dār	Persian	Chief	(1) Water-carrier (<i>jhiñ-war</i>) (2) Scavengers (<i>chūhrād</i>)
Khalifa	Arabic	Successor to the Prophet	(1) Tailors (<i>darzī</i>) (2) Barbers (<i>nātī</i>) (3) Cooks (<i>lāngṛī</i>) (4) School monitors (5) School teacher's sons
Lālā	Hindi	Cherished	(1) Merchants (<i>khattrī</i>) (2) Shopkeepers (<i>baniyād</i>)
Lālbegī	Hindi	Follower of Lālbeg	Scavengers (<i>chūhrād</i>)
Mahārāj	Hindi	Emperor	(1) Brāhmans (2) Police officers
Mahir	{ Hindi	Chief	(1) Greengrocers (<i>kūnjṛād</i>)
Mahrā				(2) Market gardeners (rādīn) (3) Milkmen (gujjār) (4) Brāhmans
Mangalmukhā	Hindi	Merry-faced	Dancers (<i>kanjar</i>)
Maulvi	Persian	Learned	All Musalmāns of influence
Mehrā	Hindi	Effeminate	Porters (<i>kahār</i>)

Mehtar	Persian	Chief	(1) Scavenger (<i>chûrhâd</i>) (2) Leather-worker (<i>chammâr</i>)
Miân	Persian	Chief	(1) Singers with dancing girls (<i>mlâdâsî</i>) (2) Schoolmasters (<i>mu- darris</i>) (3) A husband (<i>gharwâldâ</i>)
Mîr	Persian	Chief	Singers (<i>mîrâsî</i>)
Mîrâsî	Arabic	Hereditary	Singers with dancing girls (<i>kanjâr, dom</i>)
Missar	Sanskrit	Scholar	Brâhmans
Mîstrî	English	Master-work- man	(1) Carpenters (<i>tarkhân</i>) (2) Smiths (<i>lohâr</i>) (3) Masons (<i>râj</i>)
Munshî	Arabic	Writer	Persian scholar
Painch	Hindi	Arbitrator	(1) Porters (<i>kahâr</i>) (2) Grooms (<i>jaiswârdâ</i>)
Pandit	Sanskrit	Learned	Brâhmans
Parjâpat	Sanskrit	Creator	Potters (<i>kumhâr</i>)
Rai	Hindi	Ruler	Bards (<i>bhât</i>)
Râjâ	Hindi	King	Barbers (<i>ndâ</i>)
Râo	Hindi	Ruler	Bards (<i>bhât</i>)
Râth	Panjâbî	Fearless	(1) Jâts (cultivating caste) (2) Duggars (labouring caste) (3) Gujjars (cowherd caste)
Rikhî	Sanskrit	Saints	Brâhmans
Sain Bhagat	Hindi	Saint the Bha- gat	Barbers (<i>ndâ</i>)
Sâis	Arabic	Nobleman	Grooms (<i>jaiswârdâ</i>)
Sardâr	Persian	Chief	(1) Bearers (<i>bahâr</i>) (2) Scavengers (<i>chûhâr</i>)
Seth	Hindi	Millionaire	(1) Merchants (<i>mahâjan</i>) (2) Pârsis
Shâh*	Persian	King	(1) Merchants (<i>khattrî</i>) (2) Mendicants (<i>faqîr</i>)

* In mistake for *sâh*, merchant, see above.

Shekh	Arabic	Venerable	(1) Muhammadian converts (<i>nayd Musalim</i>) (2) Bards (<i>bhardiñ</i>)
Sûr Dâs	Sanskrit	Servant of Krishna	All blind men
Thâkur	Hindî	Lord	(1) Brâhmans (2) Barbers (<i>ndî</i>)
Thekadâr	Hindî	Contractor	(1) Masons (<i>râj</i>) (2) Carpenters (<i>tarkhân</i> *).

Mr. Ibbetson has given me the following curious instances of Musalmân titles in Hindû families. A family of Baniyâs in Gurgâon, have the title of Shekh in memory of a former forcible conversion to Islâm, and the head of a Hindû family in Derâ Ghâzi Khân, takes the title of Khâñ in honor of the services of an ancestor named Lachhû Râm to a local Beloch Chief.

Mr. F. Wilson, C.S., also gives some noteworthy instances of titles among both Hindûs and Musalmâns arising out of the habit of never calling certain near relatives by name. Thus a Bâgrî Jât calls his wife after the father's *got* or clan, e.g., Godârî, if she be of the Godârâ clan. Similarly the father-in-law, *susrâ*, is thus variously called.

Tâyâ	} Uncle, by the Sirsâ Musalmâns.
Châchâ	
Panditjî	} Mr. Brâhman, by the Gurgâon Brâhmans.
Misarjî	
Rai Sâhib,	Sir Prince, by the Kâiths.
Lâl Sâhib	} Sir Merchant, by the Baniyâs.
Sâhji	
Chaudhrî	} Headman, by the Meos,
Muqaddam	
Dokrâ,	The old-man, by the Meos.

The feminine form of this last, *dokrî*, is also applied to the mother-in-law by the Meos.

* For further information as to these names, see the article in the *Indian Antiquary*.

CHAPTER VII.

THERE is yet another important point to be considered with regard to Indian names. Every "Hindū of caste" has two separate names; that given him at the casting of his horoscope and contained in his *janampatri* or astrological record of nativity, and that by which he is known in life.

All the foregoing remarks apply to the latter class, which is variously called the *parsidh nām* or obvious name, the *partaksh nām* or apparent name, the *bolṭā nām* or spoken name, and the *bāhir kā nām* or outward name. It is given during the early years of life, arises from various chances in babyhood, and is not connected with any ceremony, unless it happens to be an opprobrious name, in which case it is given at the feast called the *chhaṭṭi*, or *panjāp*, described below. In a similar manner double names, a real and a nickname, of which the latter becomes the one by which the bearer is known in life, are used in Maisūr,* arising from the natural affection of the parents. Such names are—

Name.	Meaning.	Derivation.
Annappā	{ Elder-brother	aṇṇā
Anniā		
Appānnā	{ father	appā
Appā Rāo		
Chikīā	little	chikā
Doddānnā	{ large	doddā
Doddappā		
Puttīā	{ small	puttā
Puttū Rāo		
Sannappā	small	sannā
Thummiā	younger-brother	thumma

These nicknames have also another origin in the universal dislike of Indian women of all classes and parts to calling their husbands

* See *Indian Antiquary*, vol. IX., page 308.

by name, so that when the husband and son have the same name the nickname becomes necessary and sticks for life. In the Panjab the necessity would never arise, for there the father and son cannot bear the same name, nor could it arise among the Musalmâns, the universal and orthodox custom with them being never to name the son after the father.

The other class of names is that called by the "caste" Hindûs "the real name," and variously the *janamrâsi nâm* or genethliacal name, the *janamî nûm* or birth name, the *janam kâ nâm* or birthday name, and the *bhîtar kâ nâm* or inner name. It is contained in the *janampatri*, is of astrological origin, and is used only at marriages and such occasions in life as require a consultation of the stars. The *parsiddh nâm* may be the same as the *janamrâsi nâm*, but in practise it is very rarely so. It follows therefore that the latter is seldom used to designate its bearer in his daily life. Low-caste and out-caste Hindûs have no *janamrâsi nâm*, but when they become wealthy they are apt to manufacture one, much as our *parvenus* manufacture coats-of-arms and from the same feeling.

This astrological naming takes place at the *chhaṭṭi* (lit. sixth) or *panjâp* (? = *pujâpâ*, offering), a feast which is held properly on the 6th day after the birth of the child, but also on the 7th, 8th, 9th or 10th day. The friends of the family are called together and hold a feast lasting all night (*ratjagâ* or vigil), during which they sing hymns of praise and rejoicing to music and drumming, and feast according to the usages of their particular caste. A Brâhman is present to cast the horoscope and name the child, which he proceeds to do in the following manner:—

He first enquires from the family exactly at what time the child was born and then turning to his almanac, finds out in what portion of what *nachhatar* (*nakshatra*), or lunar mansion, the moment of birth occurred. This information decides the commencing letter of this child's name, but in order to show how this is arrived at I must explain as follows:—Roughly the moon passes into a new mansion once in every twenty-four hours, and the moment of ingress and egress is exactly shown in the native almanacs. The

Hindus divide the day of 24 hours from 6 A.M. to 6 A.M. into 60 *gharîs* of 60 *pals* each, and each *nachhatar* into 4 portions called *aksharas* or ruling letters of 15 *gharîs* or 6 hours each. These portions of *nachhatars* or ruling letters are shown in the table below, but why they have been so fixed I have been unable to find out. They are, however, of great importance in Hindu life, as fixing the genethliacal names of children, which must begin with the ruling letter. Thus, supposing a boy born on the 26th January, 1882, at 9-30 P.M. has to be named, the almanac shows that the *nachhatar* *Asuni* commenced at 23 *gharîs* 41 *pals* on that day, i.e., at 3-15 P.M. The four ruling letters of *Asuni* are *chu*, *che*, *cho*, *lā*, each of 6 hours duration, i.e., *chu* rules to 9-15 P.M., *che* to 3-15 A.M., *cho* to 9-15 A.M., and *lā* to 3-15 P.M., on the 26th and 27th January. It is therefore clear that this particular child's name is ruled by *che*, and so he is named genethliacally *Chet Râm*. Similarly to ascertain the name of a child born on 10th June, 1882, at 1 P.M., the almanac shows that the *nachhatar* *Utrâ Bhâdrapâd* commenced at 12 *gharîs* 53 *pals*, or 11-20 A.M. Its first letter *Du* is therefore ruling up to 5-20 P.M., and the child must be named *Duni Chand* or *Durgâ Parshâd*.* I give here the Hindu genethliacal table:—

Hindu Genethliacal Table.

Nachhatar	No.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	
	Name	<i>Asuni</i>	<i>Bhârati</i>	<i>Krittikâ</i>	<i>Rohini</i>	<i>Mîrgîsîrâ</i>	<i>âradrâ</i>	<i>Punarbas</i>	<i>Pûkh</i>	<i>Sîlekhâ</i>	<i>Maghâ</i>	<i>Pûrba</i>	<i>Phâlgrunî</i>	<i>Utrâ</i>	<i>Phâlgrunî</i>	<i>Hast</i>	Chitrâ
Ruling Letter	1 st	<i>chu</i>	<i>li</i>	<i>a</i>	<i>o</i>	<i>be</i>	<i>ku</i>	<i>ke</i>	<i>hu</i>	<i>di</i>	<i>ma</i>	<i>mo</i>	<i>te</i>	<i>pu</i>	<i>pe</i>	
	2 nd	<i>che</i>	<i>lu</i>	<i>i</i>	<i>ba</i>	<i>bo</i>	<i>ga</i>	<i>ko</i>	<i>he</i>	<i>du</i>	<i>mi</i>	<i>ta</i>	<i>to</i>	<i>pa</i>	<i>po</i>	
	3 rd	<i>cho</i>	<i>le</i>	<i>u</i>	<i>bî</i>	<i>kâ</i>	<i>nga†</i>	<i>hâ</i>	<i>ho</i>	<i>de</i>	<i>mu</i>	<i>ti</i>	<i>pâ</i>	<i>na</i>	<i>ra</i>	
	4 th	<i>lā</i>	<i>lo</i>	<i>e</i>	<i>bu</i>	<i>ki</i>	<i>chha</i>	<i>hi</i>	<i>dâ</i>	<i>do</i>	<i>me</i>	<i>tu</i>	<i>pi</i>	<i>tâ</i>	<i>ri</i>	

* Ordinary natives have no notion of time, and as it is very important for genethliacal purposes to ascertain the exact moment of birth, there are various queer and interesting ways of doing this, but they are beside the present enquiry.

† From this letter comes the name *Ngangan*, *vulgo Anggan*.

Nachhatar	No.	15	16	17	18	19	20	21	22	23	24	25	26	27	28
		Name	Swatī	Bisūkhā	Anuradhā	Jesūthā	Mūl	Pūrbā Khār̄h	Utrā Khār̄h	Abhijit	Srāwan	Dhanushkhā	Sathikh	Pūrbā Bhādrpād	Utrā Bhādrpād	Reuntī
Ruling Letter	1st	ru	ti	na	no	ye	bha	be	ja	khi	gā	go	se	du	de
	2nd	re	tu	ni	yā	yo	dha	bu	je	khu	gi	sā	so	tha	do
	3rd	ro	te	nu	yī	bhā	pha	jha	jo	khe	gu	si	dā	jha	chā
	4th	tā	to	ne	yu	bhi	dha	jhi	kha	kho	ge	su	di	nya	chi

The *nachhatar* Abhijit does not last more than six hours, and is merely intercalary to complete the correct computation. Some astrologers do not consider it at all. It follows therefore that genethliacal names rarely begin with *ja*, *je*, *jo* and *kha*.

Among Muhammadans the orthodox way of naming a child throughout the world is this: At the feast of 'Aqīqa or head-shaving, so called from *'aqīqa*, the down on a baby's head, and which is held 3 days after birth, the local Maulvī is sent for to name the child, which he does thus:—He shouts out the *azān*, or call to prayer, with a loud voice, and repeats the 1st *sūrā*, Sūrā-i-fatiha, of the Qurān, or sometimes the 112th, Sūrā-i-ikhlās, or in other words the beginning or end of the Qurān,* and then takes the book and blows it open. The first letter on the right-hand page should commence the name of the child, but if he should not approve of that letter he takes the first letter of the seventh line following. If that displeases, then the first letter of the right-hand page of the seventh leaf following; then the first letter of the next seventh line, and so on, till a suitable letter is found. Three days after this, or the sixth after the birth, corresponding to the *chhātti* of the Hindus, the family hold a feast, but entirely among themselves, at which they kill some animal. No outsider can partake of any part of this, and what is left must be buried. During this feast they shave the child's head.

The Muhammadans have, too, an astrological method of naming children. This is done by ascertaining what planet rules at the

* The Qurān contains 114 Sūrās.

moment of birth. For this purpose they use two separate genethliacal tables, one for the day, 6 A. M. to 6 P. M., and one for the night 6 P. M. to 6 A. M. Between these periods each hour has a different ruling planet, and the child's name must begin with the first or last letter of the ruling planet's name. The planets are—

1 Shams	Sun	5 Atârid	Mercury
2 Qamar	Moon	6 Mirrikh	Mars
3 Zuhal	Saturn	7 Mushtari	Jupiter.
4 Zohra	Venus		

If we take between 10 and 11 A. M. on Wednesday we shall find that Mars, or Mirrikh, is ruling, and we shall get as names Mîrân Bakhsh and Mariam, Khairu'llah and Khadîja. Again, taking between 9 and 10 P. M. on Thursday night we shall find the Moon, or Qamar, ruling, and so have as infantile names Qamaru'ddîn and Qulsûm, Rahîm Bakhsh and Rabîa. The Muhammadan genethliacal tables are as follows :—*

Diurnal.

Hour.	Sunday.	Monday.	Tuesday	Wednesday.	Thursday.	Friday.	Saturday.
6 to 7.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
7 to 8.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
8 to 9.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
9 to 10.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
10 to 11.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
11 to 12.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
12 to 1.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
1 to 2.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2 to 3.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3 to 4.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4 to 5.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5 to 6.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

* Compare Herklots' *Qandon-e-Islam*, page 12.

Nocturnal.

Hour.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
6 to 7.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7 to 8.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
8 to 9.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
9 to 10.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
10 to 11.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
11 to 12.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
12 to 1.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
1 to 2.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
2 to 3.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
3 to 4.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
4 to 5.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
5 to 6.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon

Like the Hindûs, the Musalmâns consider it a sin to name their children after themselves, though they do not carry the notion to ancestral names. The superstitious and humble in life, especially members of forcibly converted Hindû tribes, follow all the Hindû customs, even to calling in Brâhmans, holding Hindû festivals, giving opprobrious names from the same reasons and with the same customs as the Hindûs, and using *janampatrîs*; all of which show the slight inward hold their adopted religion has over them.

CHAPTER VIII.

THROUGH the kindness of Miss G.L. West, in charge of the Christian Girls' Boarding School at Lûdiâñâ, I have been enabled to add a few remarks on the growth of Christian nomenclature in Northern India.

Native Christian children are named now after three chief methods. The first is according to the current Indian Aryan system. Thus:—

Male Christians' Names.

'Abadîa	Iliâs	Prabhû Dâs
Chambâ	Kâdû Ghos	Santu
Dinâ Nâth	Khemantâ Rai	Tulsi
Hemantâ Rai	Maullâ Bakhsh	
Ibrâhîm	Munshi	

Female Christians' Names.

Ahmadî	Krishn Dei	Rukhiâ
Akko	Lachhmi	Sadâmani Bânarjî
Amojan Nârîyan	Mariam	Satto Prio Bânarjî
Åso	Mechal	Saurnon Prân
Beno Bânarjî	Nanhî	Sukhiâ
Devakî	Phulmani	Tohfa
Jwâli	Premi	Wazir Begam
Kadambîni Bânarjî	Rahmat	

It will be seen, however, later on that in these names of Christians the second names, where they exist, are looked on as surnames, in utter contradiction of the true native ideas and feeling. In the above names where Bânarjî and Ghos occur these last are properly caste names thrown in at the end of the true Proper Name in the usual way.

As will have been already observed, the lower and poorer natives have no second or complementary name as a rule. There is something of the sort to be observed among the low native Christians, who have frequently only one name of European origin, often Scriptural; the real Christian name in fact without a surname: as, to quote from the school lists—

Girls.

Anna	Eliza	Kittie	Margaret	Ruth
Clara	Emily	Lina	Martha	Susan
Dinah	Janie	Lizzie	Mary	

Boys.

Eli	Jacob	Philip	Samuel
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In one case among the boys there is only one name, but it is a surname without a Christian name. This boy's name is simply Wilson. Another boy with a single name has a most remarkable one, *viz.*, as printed, Kamerson. This looks very much like a corruption of the Hindû Kumar Sain.

The second system is to give the child a purely English name, in which the European fashion of Christian and surname is fully adopted. Thus:—

Girls.

Adeline Dales	Lizzie Richardson	Mercy Patterson
Agnes Richardson	Lovie Wylie	Nellie Wylie
Alice Patterson	Lydia Davis	Rachel Richardson
Annie Melvill	Martha Stuart	Susan Benton
Balm Muller	Mary Denison	Victoria Richardson
Caroline Randall	Mary Wylie	
Jane Davis	Mattie Dales	

The third and last system is by far the most interesting, and well worth record here, as showing the commencement of the growth of what will be eventually a system of native Christian nomenclature. This system mixes up the Indian and European methods of naming, but after the European manner. It is no doubt due to the feeling on the subject of names, which naturally dominates the European missionaries, to whom the existence of the native schools is due. In order to exhibit this feeling I cannot do better than quote Miss West's own words—"To give the *final* name of the father as a *surname* is becoming very common among native Christians, I suppose from much the same reasons as our ancestors adopted their second name from their different trades, &c." Natives, too, have more than one name, and even add their caste or tribal names to their proper names, but neither the second part of the proper name, nor the caste, nor the tribal name is ever used in the same way as the European surname. The notion of the surname is quite foreign to native ideas, and its use among the native Christians is very interesting and novel. It is to be observed that the *final* name of the father's name is the one chosen for this new surname. This will be

usually the complementary addition to the proper name, and hence such names for native Christians as—

Maggie Singh Mary Sen Martha Sen Mariau Singh

But oftener it is the caste or tribal name, which thus becomes as it were a clan surname, somewhat on the model of the Scotch, Irish and Welsh clan surnames. Thus—

Janie Appâl	Cecilia Chaturjî	Maggie Ghos
Joseph Appâl	Edith Chaturjî	Minnie Ghos
Ella Bânarjî	Mollie Chaturjî	

It is also obvious from some of these Christians' names, that the father, as might be expected from the lowly parentage of many of them, had but *one* name, and hence such queer mixtures, as—

Janie 'Abdu'llah	Alice Pûran	Ellen Sâbir
Martha Benî	Mercy Pûran	Sarah Sâbir

Sometimes the whole of the father's name has been added, as—

Emily 'Isâ Dâs
 Ernestina Tahil Singh
 Esther P. C. Appâl (P. C. ? for Prem Chand).

There are several cases of names of a similar growth to these, in which the parents had evidently been Christians with single Christian names. This Christian name has in subsequent generations been used as a surname, and hence the origin of a separate set of surnames for these people based on Christian names. Instances are—

Abigail Jonathan	Charlotte Paul	Harriett James
Agnes Benjamin	Elizabeth John	Lizzie Philip
Agnes James	Ella Matthias	Mary Anna Samuel
Amy Thomas	Ellen Benjamin	

An equally interesting and significant fact to be observed in this connection is the loss of the general use and meaning of a name, through which the two parts of the ordinary native name are used as Christian and surname without any reference to the original sense of the words. An instance of this is Ulfat Singh, the name of a female teacher in Miss West's School, where Ulfat is the Christian name and Singh the surname of the girl. But Ulfat Singh is a male name in actual use in ordinary native life with a common variant Ulfat Rai, and I never met with Singh as a female complement among natives when left to themselves.

TABLE I.—Names from the Census Returns, 1881, Ambālā District, of the Villages of Gadauli, Bibiāl, Kharwan, Ismā'īlābād, and Rattewālā.

Serial Number.	NAME.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring.	CASTES IN WHICH OCCURRING. No. of times occurring.		
		CASTES IN WHICH OCCURRING.		CASTES IN WHICH OCCURRING.					
		Hindu.	Musalman.	Hindu.	Musalman.				
1	'Abdul	4	4	.....	Rāīn (2), Shekh (2).	.....	.....
2	'Abdu'l-Karīm	2	2	.....	Dogar (2) .....	.....	.....
3	'Abdu'l-lah	1	1	.....	Faqir .....	.....	.....
4	Shāh.	.....	.....	.....	.....	.....	.....
5	Abdā	9	9	Bādī, Māl (2), Kahār, Rājpūt, Choh-rā, Gōjār, Chamnār (2) .....	.....	2	Rāīn (2).	
6	'Aesha	2	2	.....	Shekh, Dogar, Mirāsi .....	.....	.....
7	Ahmad	1	1	.....	Jogi .....	.....	.....
8	Ahmadā	1	1	.....	.....	.....	.....
9	Aishān	2	1	.....	.....	2	Dogar (2).
10	Ajodhā	1	1	Mahājan .....	.....	.....	.....
11	Ajudhia	1	1	Lohār .....	.....	.....	.....
12	Akkī	1	1	Gujar .....	.....	.....	.....
13	'Alī	6	6	Dhobi, Rāīn (4), Shekh.	.....	...	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Mussalman.
14	'Ali Bakhsh ...	6	6	.....	Rāīn (3), Mīrāsi (2), Dōgar.	.....	.....
15	Alifikor	2	2	.....	Dōgar, Shekh.	2	Jāt, Mālī
16	'Ali Muham. mad.	2	2	.....	Rāīn .....	...	.....
17	'Ali Nawāz ...	1	1	.....	Julāhā (2), .....	...	.....
18	Allah Bakhs.	9	9	.....	Rāīn (5), .....	...	.....
19	Allahdī	6	...	.....	Dōgar, Sunār	6	Rāīn (2), Mīrāsi, Julāhā (2), Shekh.
20	Allahdī	9	9	.....	Julāhā, Jogi, Nāī (3), Mīrāsi, Dōgar (2), Shekh.	...	.....
21	Allahdīn	4	4	.....	Rāīn (4) .....	...	.....
22	Alt	1	1	.....	Rāīn .....	...	.....
23	Amar Singh...	2	2	Gōjar	Rājput .....	...	.....
24	Ami Chand ...	3	3	Mahājan, Kambo, Jhīnwar	.....	...	.....
25	Ami Kāiwar.	1	...	.....	1	Gōjar .....	.....

No. of times occurring in 2846 names.

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Musalman.
42	'Aṭari	7	...	.....	7	Mahājan, Jāt (2), Brahman, Jin-war, Ni-mak-gar, Cham-mār.	.....
43	'Atar Singh	1	1	Jāt .....	...	.....	.....
44	'Athā Hām	3	3	Brāhmaṇ (2) ..	...	.....	Rāīn (2).
45	'Azīma	2	...	.....	2	.....	Rāīn (4), Shekh.
46	'Azīma	5	...	.....	5	.....	.....
47	'Azīman	8	...	.....	8	.....	Mirāsi (2), Rāīn (4), Ju-lāhā, Nāī.
48	'Azīz	1	1	.....	1	.....	Shekh.
49	'Azīz Khān	1	1	Kambo .....	...	.....	• .....
50	Bādām	1	1	.....	...	.....	.....
51	Badāmā	7	7	Jhīriwar, Chdh-rā, Gujjar.	...	.....	.....
52	Badāmān	1	...	.....	1	Mālī .....	.....

No. of times
occurring in
2846 names.

No. of times
occurring in
2846 names.

53	Badāmī	13	...	1	Gōjar.....	1	Badhī, Brāhmaṇ, Lohār, Mālī, Kum-hār (2), Gū-jar (3), Chūh-ra (2), Jhiñ-war, Cham-mār.
54	Badān	...	...	7	Baniya, Lohār (2), Tarkhān.	...	Badhī, Mālī, Gujar.
55	Badhāwā	...	...	1	Rājput	Mirasi	...
56	Baghar	...	1	2	Rājput	Jogi	...
57	Bahādūr	...	2	2	Bādhī	Jhiñ-war	...
58	Bahādūrā	...	2	2	Thātherā	Rājput .....	...
59	Bahādūr Singh	1	1	1	.....	Feqīr .....	...
60	Bahāl Singh	1	1	1	Sikh	Dogar .....	...
61	Bahār Shah	1	1	1	Tiwanā	...	...
62	Bahrām	1	1	1	Chūhrā .....	...	...
63	Bējā	1	2	2	...	...	...
64	Bakhshā	1	1	1	...	...	...
65	Bakhshān	1	1	1	...	...	...
66	Bakhshī	3	1	1	Brāhmaṇ .....	...	...
67	Bakhshī Rām.	1	1	1	Brāhmaṇ .....	...	...
68	Bakhsho	1	2	1	Rājput .....	...	...
69	Bakhtāwar	1	1	1	Rājput .....	...	...
70	Bakhtāwar	1	1	1	Rājput .....	...	...
	Singh.				Singh.		
71	Balī	1	1	1	...	...	...
72	Balī	1	2	1	Mahājan .....	...	...
73	Bālkō	1	1	1	Jāt .....	...	...
74	Bālmukand	3	3	3	Brāhmaṇ (2)...	...	...
75	Bambholā	2	2	2	Brāhmaṇ .....	...	...

TABLE I—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Musalman.
76	Bambholi.....	1	2	.....	Rājput (2).....	1	Rājput
77	Bambholi Singh.	2	2	.....	.....	...	.....
78	Banno.....	1	...	.....	.....	1	Mahājan
79	Banśān.....	1	...	.....	.....	1	Mahājan
80	Bansi.....	10	10	Mai (3), Lohār, Tar- khan, Jhin- war, Brāh- man, Maha- jan.	Bādhi, Cham- mār.	...	.....
81	Banwāri	2	2	.....	.....	Brāhman, Baniyā.	.....
82	Bāo	1	2	.....	.....	1	Mahājan
83	Bāqar	2	7	.....	Jogi, Shekh .....	...	.....
84	Barkat	7	7	.....	Rāi(5), Shekh, Sayyid.	...	.....
85	Barkatā	1	1	.....	Rāi .....	...	.....

No. of times
occurring in
2846 names

86	Bārū	12	Bādhī, Bāniyā (2), Brāhman, Lohār, Chhimbī, Ghījar, Jhin-war, Cham-mār.	Julāhā	Bāniyā, Cham-mār.	...	.....	.....
87	Basant	1	Rājput .....	.....	Brāhman (2) .....	...	.....	.....
88	Basantē	7	Bāniyā (2), Mālī, Lohār, Mahājan	.....	.....	4	Mahājan (4) .....	.....
89	Basant Rām	5	Mahājan .....	.....	Brāhman .....	...	.....	.....
90	Basāū	1	Mahājan .....	.....	Brāhman .....	...	.....	.....
91	Basāū	2	Brāhman .....	.....	Brāhman .....	...	.....	.....
92	Basāwan	1	Gōjar .....	.....	Brāhman .....	...	.....	.....
93	Basti	2	Chdhṛā, Mālī .....	.....	Brāhman .....	...	.....	.....
94	Bawā	1	Faqīr .....	.....	Brāhman .....	...	.....	.....
95	Bawā Gharib Dās.	1	Bairāgī .....	.....	Brāhman .....	...	.....	.....
96	Bawā Rām Dās.	1	.....	.....	Brāhman .....	...	.....	.....
97	Begam	1	...	.....	Brāhman .....	...	.....	.....
98	Begāū	4	...	.....	Brāhman .....	...	.....	.....
99	Bego	1	Rājput .....	.....	Brāhman .....	...	.....	.....
100	Begum	1	.....	.....	Brāhman .....	...	.....	.....
101	Beli Rām	1	.....	.....	Brāhman .....	...	.....	.....
102	Bhāgān	1	...	.....	Brāhman .....	...	.....	.....
103	Bhāgī	3	...	.....	Brāhman .....	...	.....	.....
104	Bhāgo	1	...	.....	Brāhman .....	...	.....	.....
105	Bhagrathī	1	...	.....	Brāhman .....	...	.....	.....
106	Bhāgū	1	...	.....	Dogar .....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	No. of times occurring.
107	Bhagwānī ...	18	18	Mālī (6), Bādī, Rājpūt (3), Kālāl, Kumhār, Gūjār (5), Jhīnwar.	.....	...	.....
108	Bhagwān Dās.	1	1	Jāt .....	.....	1	.....
109	Bhagwān Devi	1	7	Bāniyā, Mahājan (2), Brāhmaṇ, Mālī, Dōgar, Chāmmār.	.....	1	.....
110	Bhagwānī .....			.....	.....	1	.....
111	Bhagwantī ...	2	...	.....	.....	2	Brāhmaṇ, Thātherā.
112	Bhaisbān	1	..	.....	.....	1	.....
113	Bhajnī	1	..	.....	.....	1	Brāhmaṇ
114	Bhajū	1	1	Mālī .....	.....	1	.....
115	Bhānā	1	1	Tarkhān .....	.....	1	.....
116	Bhatīlā	1	1	Jhīnwar .....	.....	1	.....
117	Bhātīlā	1	1	Gūjār .....	.....	1	.....
118	Bhāwānī Dās.			Brāhmaṇ .....	.....	1	.....

No. of times occurring in
2846 names.

119	Bhawārā	1	Gujar	Rāin	Bādhī .....	.....	.....	.....	.....
120	Bhekī	1	Gujar	Rāin	Bādhī .....	.....	.....	.....	.....
121	Bhekī	1	Gujar	Rāin	Bādhī .....	.....	.....	.....	.....
122	Bhōkā	5	Lohār, Kahār, Chammār (2),	.....	.....	.....	.....	.....	.....
123	Bholi	4	...	Chammār .....	.....	.....	4	Bādhī, Baniyā, Rājpūt, Jhinwar.	.....
124	Bholi	1	1	Chammār .....	.....	.....	4	Brāhman (3), Chammār.	.....
125	Bhūi	4	...	.....	.....	.....	...	.....	.....
126	Bhūkhā	1	1	.....	Mirāf .....	.....	...	.....	.....
127	Bhūnnī	1	1	.....	Mumiār .....	.....	...	.....	.....
128	Bhūrā	1	1	.....	Rāin .....	.....	...	.....	.....
129	Bhōrī	3	...	.....	.....	.....	3	Rājpūt, Gūjar, Gūjar.	.....
130	Bhōrō	1	3	.....	.....	.....	1	.....	.....
131	Bhūrū	3	3	Jhinwar, Gū- jar.	Dogar .....	.....	...	.....	.....
132	Bibi	5	...	.....	.....	.....	5	.....	.....
133	Bija Rām	1	1	Gujar	Baniyā, Gūjar.	.....	...	.....	.....
134	Billa	2	2	.....	.....	.....	...	.....	.....
135	Bilo	1	1	.....	.....	.....	1	Chammār .....	.....
136	Bindrābān	1	1	Mahājan .....	.....	.....	...	.....	.....
137	Bira	4	4	Gadarriā, Chammār.	Rāin	Jhinwar .....	...	.....	.....
138	Biran	1	1	.....	.....	.....	1	Gūjar .....	.....
139	Bir Bhān	1	1	Brāhman .....	.....	.....	...	.....	.....
140	Birī	3	...	.....	.....	.....	3	Jhinwar (2), Gūjar.	.....
141	Bir Kanwar	3	...	.....	.....	.....	3	Gūjar, Jhin- war, Cham- mār.	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Musalman.
142	Biro	6	...	.....	.....	6	Málí (2), Bráhman, Chhímbi, Gújar (2).
143	Birú	5	5	Baniyá, Cham-már (2), Málí (2), Tar-khán (2), Lohar, Jhín-war (2), Gú-jar (2)	Chhírā, Cham-már. .....	...	.....
144	Bir Singh.....	9	9	.....	.....	...	.....
145	Birwí.....	3	...	.....	.....	3	Málí, Jhín-war, Gújar.
146	Bishambar ...	4	4	Brahman (2), Baniyá (2)	.....	...	.....
147	Bishambar Def	1	...	.....	Rájput, Cham-már	1	Gújar.....
148	Bishná	2	2	.....	.....	.....	.....
149	Bishnī	8	...	.....	.....	8	Bráhman, Ját, Málí, Tar-khán, Baniyá, Chhímbi, Gújar (2).

150	Bishn Singh...	1	1	Rajput	2	Gadarriā, Mālī	.....
151	Bissi ...	2	...	.....	17	Baniā, Mahā- jan, Sunār,	Dogar (3).
152	Bisso ...	17	...	.....	.....	Brāhmaṇ (3), Mālī (2), Kumhār (2), Gadarriā, Gujar (2), Jhinwar.	.....
153	Bissū ...	1	1	Brāhmaṇ .....	.....	.....	.....
154	Braj Lal ...	1	1	.....	.....	.....	.....
155	Brānj ...	1	1	.....	.....	.....	.....
156	Bo 'Ali ...	3	3	.....	.....	.....	.....
157	Bo 'Ali Baksh	2	2	Rāīn (2), Shekh. Mirāst, Nilgar.	.....	.....	.....
158	Bodi ...	1	1	Gujar .....	.....	.....	.....
159	Buddho ...	4	...	.....	.....	.....	.....
160	Buddh Rāīm ...	1	1	Kumhār .....	.....	.....	.....
161	Buddh Singh...	2	2	Gujar .....	.....	.....	.....
162	Buddhū ...	14	14	Bādhī, Brā- man, Rājput, Kumhār (3), Chamnār (2), Jhinwar, Nimakgar, Gadarriā.	.....	.....	.....
163	Bujā ...	1	1	Gujar .....	.....	.....	.....
164	Bujī ...	4	...	.....	.....	.....	Rāīn (2).

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Muselman.	Children.	Hindu.	Muselman.	
165	Bulā	8	8	Brahman Rājput, Ma- hājan.	Rāiā, Barhāi. Pathān	Gujar..... .....	..... .....
166	Buland Khān .	1	1	Rājput, Ma- hājan.	Pathān .....	.....	.....
167	Bulī	1	3	.....	.....	1	Gadarīā, Ba- niyā, Cham- mār (2).
168	Būti	4	3	.....	.....	4	Dogar.
169	Chambelā	3	3	.....	Rājput (2), Chammār.	.....	.....
170	Chambel	2	2	.....	Rājput	2	.....
171	Chamel Singh.	1	1	.....	Rājput .....	.....	.....
172	Chandā	1	1	.....	Mālī	3	Rājput, Brā- man (2).
173	Chandan	4	1	Kambo .....	.....	1	Brāhman
174	Chandan Devī.	1	1	.....	.....	6	Mālī, Kumhār, Baniyā, Chammār.
175	Chandi	1	3	Baniyā .....	.....	.....	.....
176	Chando	6	3	.....	.....	.....	.....
177	Chandī	8	8	Brāhman (2), Mahājan.	Sikligar..... (2), Mahājan.	Mālī, Baniyā (2), Mahājan.

No. of times
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2846 names.

178	Channan	3	3	Baniyā, Gūjar Mahājan.
179	Charāghā	1	1	Rājput	2	...	
180	Charāghi	2	2	Gādāria	2	Rājput (2) ...	
181	Charhā	1	1	Chūhrā .....	...	...	...	...
182	Chetā	2	2	...	...	...	...	...
183	Chhajā	15	15	Mālī, Kumhār, Thatherā, Chhimbī, Brāhman, Tarkhān, Kambo, Jhānwār, Sunār.	...	Mālī .....	...	...
184	Chhattar	2	2	Baniyā, Ma- hājan.	...	...	...	...
185	Chhattṛā	3	3	Jhānwār, Chhā- rā.	...	Mālī .....	...	...
186	Chhitātar	2	2	...	...	...	...	...
187	Chhotā	2	2	Tarkhān, Lohār.	...	...	...	...
188	Chhotī	9	...	...	...	...	9	Mālī (3), Brāh- man (2), Chammār, Gūjar.
189	Chhotō	7	...	...	...	...	7	Gadarīā, Jāt, Sikh, Gūjar (2).
190	Chhotī	9	9	Lohār (2)	Rātī (3), Jogi (2).	Bādī, Chhārā	...	Rātī, Sikligar.	
191	Chhotī	3	3	...	...	...	3	...
192	Chhunwā	1	1	...	Shekh .....	...	3	Brāhman (3)...
193	Chumman	1	1	...	...	...	...	Rājput

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.			CASTES IN WHICH OCCURRING.	
		No. of times occurring in 2846 names.		No. of times occurring in 2846 names.	No. of times occurring in 2846 names.		No. of times occurring in 2846 names.		
		Hindu.	Musalman.		Hindu.	Musalman.			
194	Chinū	1	1	Gadarīā	.....	Jhinwar	....	.....
195	Chāhrā	6	6	Mālī (2), Tar-khān, Rāj-pūt, Chāhrā.	.....	.....	....	.....
196	Chāhrī	...	13	.....	.....	.....	13	Kumhār, Rājput, Baniyā (2), Brāhman (3), Mālī (2).
197	Chāhrīā	1	1	Gujar	.....	Gujar	...	.....
198	Chāhrū	2	2	Kāith	.....	.....	...	.....
199	Chūni	2	2	Mahājan, Brāhman	.....	.....	...	.....
200	Chuniā	1	1	Jhinwar	.....	.....	...	.....
201	Chunnī	1	1	Mahājan	.....	.....	...	.....
202	Dākhān	1	1	.....	.....	.....	...	.....
203	Dākhī	1	1	.....	.....	.....	1	Chammār
204	Dalip	1	1	Rājput	.....	.....	...	.....
205	Dalpā	2	2	Rājput, Dagar.	.....	.....	...	.....
206	Dalipā	1	1	.....	.....	.....	...	.....
207	Dalip Singh	1	1	Rājput	.....	Gujar	...	.....
208	Dal Singh	1	1	Gujar	.....	.....	...	.....

209	Dâni	1	1	Gujar.....
210	Darbo	4	4	Gadarriâ, Gu- jar(2), Brâh- man.
211	Darb Singh ..	1	1	Thâtherâ	Shekh	1	...
212	Dârif	1	1	Thâtherâ	1	...
213	Dariâo Singh.	1	1	Lohâr	1	...
214	Dârmî	1	1	Pâdhâ	1	...
215	Dâsi	1	1	Brâhman	Brâhman	1	Brâhman	
216	Danlatî	1	1	Jât, Sunâr .....	...	1	Brâhman
217	Daulatî	1	1	Kâhâr, Baniyâ .....	...	1	Brâhman
218	Daulat Râm...	3	3	Mahâjan, Gu- jar(6), Cham- mâr	...	1	Brâhman	
219	Dayyâ	10	10	...	...	1	Brâhman
220	Dayyâ Kanîwar	2	...	...	...	2	Jât, Chammâr
221	Dayyâ Râm...	4	4	Mâli	Bâdhî, Gujar (2)	...	...
222	Dayyâ Singh...	2	2	Gujar, Cham- mâr	...	...	...
223	Devî Chand ...	3	3	Brâhman, Bhâti	...	...	...
224	Devî Sant....	1	1	Chammâr .....	...	...	...
225	Devî Singh ...	3	3	Mâli, Kumhâr, Râjpût.	...	...	...
226	Dewâ Singh ...	1	1	Mâli .....	...	...	...
227	Dhanî Râm ...	1	1	Râjpût, Jât .....	...	...	...
228	Dharmâ	2	2	...	...	2	Mâli, Kambo..
229	Dharmî	2	1	...	...	1	...
230	Dharmû	2	2	Râin (2).....	...	...	...
231	Dhulâ	1	1	Gadarriâ .....	...	...	...
232	Dhulâ	1	1	...	...	...	...
233	Dhûmî	1	1	Julâhâ .....	...	...	...

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Rāīn.
234	Dhundāū	2	..	.....	2	Gujar.....	.....
235	Dhyānā	2	2	Chammār .....	...	.....	.....
236	Dhyān Singh	1	1	Rājpūt .....	...	.....	.....
237	Diālā	1	1	Gujar.....	...	.....	.....
238	Dillā	1	1	Gujar.....	...	.....	.....
239	Dimāk	1	1	Rājpūt .....	...	.....	.....
240	Dinā	1	1	Rāīn .....	...	.....	.....
241	Dinī	1	..	.....	1	.....	.....
242	Dipā	1	1	Brāhmaṇ, Gu- jar.	.....	.....	.....
243	Dittā	2	2	Kumhār, Lohār .....	...	.....	.....
244	Diwān	2	2	.....	1	Mahājan .....	.....
245	Dokhī	1	..	.....	1	Brāhmaṇ .....	.....
246	Draupati	5	..	.....	5	Baniyā (3), Baniyā (2),	.....
247	Dulā	7	7	Malī, Baniyā, Lohār, Dogar.	...	.....	.....
				Tarkhān, Gujar, Chammār, Sunār
248	Dale	1	1	2	Gujar.....
249	Dali	2	1	1	Faqir.....
250	Dulā	1	1	Shekh.....

No. of times
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2846 names.

251	Duni	1	Brâhman	1	Brâhman
252	Duni Chand...	1	Brâhman	10	Brâhman (6), Mâli, Baniyâ (2), Gadariâ
253	Durgî	10	Brâhman	1	Brâhman
254	Durmatt	1	Thatherâ	1	Mâli
255	Durt Singh	1	Thatherâ	1	Mâli
256	Dusaundan	1	Jhinwar	1	Nâi, Brâhman, Pâdhâ
257	Dusaundhâ	1	Jhinwar	1	Nâi, Brâhman, Pâdhâ
258	Dusaundhan	3	.....	3	Nâi, Brâhman, Pâdhâ
259	Dusaundhî	12	.....	2	Nâi, Brâhman, Pâdhâ
260	Dwârakâ	2	Mahâjan, Ba- niyâ, Cham- mâr, Pâdhâ, Brâhman, Ma- hâjan, Bairâgî .....	...	Baniyâ
261	Dwârakâ Dâs...	1	2	...	Mahâjan, (3), Brâhman.
262	Dwârakî	5	1	5	Brâhman.
263	Fahîma	1	Chûhrâ	1	Jogi.
264	Faqirîâ	1	.....	1	.....
265	Farid	1	.....	1	.....
266	Fattâ	3	.....	1	.....
267	Fatteh Singh	3	Jat, Gojar	1	.....
268	Fattîâ	1	.....	1	.....
269	Fattû	2	Rajput	1	.....
270	Faujî	2	Mali, Gojar	1	.....
271	Gâgân	1	Rajput, Julâhâ	1	.....
272	Gaundâ	2	.....	1	.....
273	Gaindi	1	Rajput, Julâhâ	1	.....
274	Gaijû	2	.....	1	.....
			Gujar (2)	1	.....
			.....	2	.....
			.....	1	Mahâjan, Râj- pût.
			.....	1	Chhimbî

TABLE I.—*continued.*

General Number.	Name.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING, No. of times occurring in 2846 names.	
		CASTES IN WHICH OCCURRING.		CASTES IN WHICH OCCURRING,			
		Hindu.	Musalman.	Hindu.	Musalman.		
275	Gahnâ	1	Râjpût .....	..	..	.....
276	Gahnî	1	.....	..	..	.....
277	Gamânan	1	Gûjar .....	..	..	Dogar.
278	Gamâni	1	.....	..	..	.....
279	Gâmo	1	Brâhman, Ma- hâjan.	..	..	Dogar.
280	Gaineshi	5	.....	..	..	.....
281	Gangâ Devî	1	.....	..	..	.....
282	Gangâ Râm	17	Brâhman (4), Kalâl, Jhin- war, Mâli (2), Sunâr, Mahâjan (3), Tarkhân, Râjput, Gû- jar.	Mahâjan, Jât, ..	..	.....
283	Gangâ Singh ..	1	1	..	..	.....
284	Gangi	3	..	..	..	3 Mahâjan, Râj- put, Kumhâr.
285	Gango	1	..	..	..	1 Brâhman

TABLE I.—*continued.*

Serial Number.	Name.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	
310	Gopi	2	Rājput, Brāhman.	.....	....	....	....
311	Gordhan	1	Mahājan .....	.....	...	....	....
312	Gormukh	2	Lohār (2) .....	.....	...	....	....
313	Gagan	1	Mahājan .....	.....	...	....	....
314	Gulāb	10	Gujar (2), Rain (4), Jogi, Pathān, Dogar.	.....	...	....	....
315	Gulābā	2	Kambo, Kumhār.	.....	...	....	....
316	Gulāb Devi	1	...	.....	17	Brāhman	Rājput
317	Gulābī	17	.....	.....		Bādhi (2), Mahājan (3), Mālī (4), Kalāl, Brāhman (3), Sikh, Kambo, Jhinwar.	....
318	Gulzari	1	Thatherā	Dogar .....	...	....	....
319	Gāmā	1	Chādhri .....	.....	...	....	....
320	Ghōngā	1	Bādhi .....	.....	...	....	....
321	Guni	1			...	....	....

No. of times occurring in
2846 names.

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring in 2846 names.	CASTES IN WHICH OCCURRING. No. of times occurring in 2846 names.	
		Hindu.	Musalman.	Hindu.	Musalman.			
					CASTES IN WHICH OCCURRING.			
341	Hardwârī	1	1	1	1	1	Kambo	
342	Hari Râm	1	1	1	1	1	Kambo	
343	Hari Saran	1	1	1	1	1	Kambo	
344	Harjas	1	1	1	1	1	Kambo	
345	Har Kanwar	3	1	1	1	3	Gujar (3)	
346	Har Lal	1	1	1	1	1	Gujar	
347	Harnâm	8	8	8	8	8	Gujar	
348	Harnâm	1	1	1	1	1	Mahajan	
349	Harnâm Singh	1	1	1	1	1	Mahajan	
350	Harpârî	1	1	1	1	1	Mahajan	
351	Harsarôp	1	1	1	1	1	Mahajan	
352	Harwâ	1	1	1	1	1	Mahajan	
353	Hashmat	1	1	1	1	1	Mahajan	
354	Hasnâ	2	2	2	2	2	Mahajan	
355	Hasni	2	2	2	2	2	Mahajan	
356	Hassan	4	4	4	4	4	Mahajan	
357	Hastâ	1	1	1	1	1	Chammâr	
358	Hatîhâ	1	1	1	1	1	Chammâr	

TABLE I.—*continued.*

General Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	
378	Idd	4	Shekh, Baphai, Rāin
379	Dahiā	3	3	Rāin (2), Dom.
380	Dahiā Shah	1	1	Faqir
381	Dāhf Bakhsh.	2	2	Rāin (2)
382	Dāyachi Nāth.	1	1
383	Imām Bakhsh.	6	6	Rāin (3), Shekh (2), Jullāhā
384	Indar	1	1	Sikh
385	Indrū	1	1	Brahman
386	Ishar	1	1	Sikh
387	Ishqū	1	1	Chammār
388	Jabhar	1	1	Mahājan
389	Jabri	1	1
390	Jabro	1	1	1
391	Jaddū	1	1	Thatherā
392	Jagādhri	1	1	Brahman
393	Jagdis	2	2	Chammār (2)
394	Jaggū	1	1	1
395	Jai Devī	7	7
		No. of times occurring.			No. of times occurring.		
		2846 names.			No. of times occurring.		
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		2846 names.			2846 names.		
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396	Jai Mall	3	3	Rājput, Jhin-war, Cham-mār.
397	Jai Rām	5	5	Baniyā (2), Jāt, Brah-man, Gujar.
398	Jai Singh	1	1	Brahman (2), Mahājan, Brāhmaṇ, Mahājan	Rāīn	Bādhi, Mahājan, Gadārīa .....	.....	.....
399	Jammūn	1	1	.....	.....	.....	.....	.....
400	Jammā	6	6	.....	.....	.....	.....	.....
401	Jammā Dās ..	2	2	.....	.....	.....	.....	.....
402	Jamni	19	...	.....	.....	.....	19	Bādhi, Pādjhā, Brāhmaṇ (6), Mālī (3), Mahājan, Baniyā, Chhimbī, Rājput, Kum-hār, Kambo, Chamnār, Gadārīa.
403	Janamī	1	...	.....	.....	.....	1	Mālī
404	Jānan	6	...	.....	.....	.....	6	Mālī, Chālhrā, Baniyā, Gu-jar (3)
405	Jānī	4	4	Gujar	Qureshī, Rāīn (2) .....	...	4	Brāhmaṇ, Bhāt, Baniyā (2)
406	Jānkī	6	2	Mahājan, Brāhmaṇ.	.....	...	...	.....
407	Jān Muham-mad.	1	1	.....	Shekh .....	.....	...	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Mussalman.	Children.	Hindu.	Mussalman.	.....
408	Janni	3	1	Kambo .....	.....	2	Mahajan, Brâhman.
409	Jâno	1	1	Jhinwar .....	.....	1	Julâhâ
410	Jân Singh	1	1	Pâdhâ .....	.....	...	.....
411	Jasmant	1	1	.....	.....	6	Bâdhî, Mâli (2), Jhinwar, Châhî, Chammâr
412	Jasso	6	...	.....	.....	...	.....
413	Jassû	1	1	Gadarriâ .....	.....	...	.....
414	Jaswant	2	2	Râjput (2) .....	.....	...	.....
415	Jâtî	1	1	Gadarriâ .....	.....	...	.....
416	Jauhrâ	2	2	Mâli .....	.....	...	.....
417	Jauhri	2	2	Kâith, Cham- mâr.	.....	...	.....
418	Jawâhir	1	1	Râjput .....	.....	...	.....
419	Jawâhîra	5	5	Gujar (3), Chammar(2)	.....	...	.....
420	Jawâhîr	7	...	.....	.....	7	Mâli (3), Jhin- war, Sunâr, Chammar (2).
421	Jawâlâ	1	1	Tarkhâu .....	.....	...	.....

No. of times
occurring in
2846 names.

No. of times
occurring in
2846 names.

422	Jawâlî	1	Kalâ	1	Brahman	1
423	Jawânâ	1	Shekh	1	.....	.....
424	Jebâ	1	.....	1	.....	.....
425	Jeban	1	.....	1	.....	.....
426	Jebî	1	.....	5	.....	.....
427	Jebo	5	.....	.....	.....	.....
428	Jethâ	1	Chammâr	1	.....	.....
429	Jethî	1	Kahâr, Gujâr..	1	.....	.....
430	Jhagrâ	2	.....	1	.....	.....
431	Jhândâ	3	.....	1	.....	.....
432	Jhândî Shâh..	1	.....	9	.....	.....
433	Jhando	9	.....	.....	.....	.....
434	Jhanđû	2	.....	.....	.....	.....
435	Jhârû	2	Mahâjan, Gadarriâ.	2	Gujar, Cham..	2
436	Jhotî	2	.....	.....	mâr.	.....
437	Jhoṭo	5	.....	.....	Gujar (3) Jhin..	5
438	Jîâ	1	.....	.....	war, Cham..	.....
439	Jiân	1	Lohâr	1	mâr.	.....
440	Jijo	1	.....	1	.....	.....
441	Jigâr	2	.....	1	Chahârâ	1
442	Jimón	2	Gujar, Jhinwar	1	.....	.....
443	Jinâ	10	.....	1	.....	.....
444	Jinân	1	.....	6	Râin (5), Ju..	1
445	Jindâ	1	Sikh	1	Jâha.	.....
					Dogar	.....

TABLE I.—*continued.*

Serial Number.	Name.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	
446	Jindān	2	..	.....	.....	2	Chhimbī, Bādhī
447	Jindā Singh	1	1	Sikh .....	.....	..	.....
448	Jindō	1	..	.....	.....	1	Dogar
449	Jini	2	..	.....	.....	2	Brāhman
450	Jindū	2	2	Shekh, Julāhā .....	.....	..	Dogar
451	Jio	8	..	.....	.....	8	Sikh, Gujār
452	Jitō	1	1	Jāt .....	.....	..	Julāhā, Dom, Nilgar. (3),
453	Jiōrā	1	1	Mālf .....	.....	..	Dogar
454	Jiwā	1	1	Brāhman .....	.....	..	.....
455	Jiwan	4	4	Bādhī, Brāhman (2).	.....	..	.....
456	Jiwanā	2	2	Gadariā .....	.....	..	.....
457	Jiwanī	28	28	Jhinwar	28	Rājput, Mahājan, Baniyā, Sunār, Kumbhār, Kambo, Chāmmār (5), Jāt, Brāhman, Chuhrā, Gujār (4).

No. of times
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2846 names.

No. of times
occurring in
2846 names.

458	Jiâwan Singh...	3	Sikh, Râjput.	Jât
459	Jiâwâryâ	1	Brâhman .....	.....	.....	.....	.....
460	Jiwi	4	.....	.....	.....	.....	.....
461	Jot Ram	1	1 Jât .....	.....	.....	.....	.....
462	Jotâ	1	1 Jât .....	.....	.....	.....	.....
463	Jumman	1	1 Chammâr .....	.....	.....	.....	.....
464	Jummani	2	2 .....	.....	.....	.....	.....
465	Junnâ	1	1 Kumbhâr .....	.....	.....	.....	.....
466	Jûnâ	1	1 .....	.....	.....	.....	.....
467	Kabri	1	2 .....	.....	.....	.....	.....
468	Kâddu	2	2 .....	.....	.....	.....	.....
469	Kâhmâ	15	Mahâjan, Jât, Sunâr (2), Nâi, Gtjar, Lohâr, Kum- hâr, Kambo, Jhînwar Chammâr(4)	Râin, Julhâh	Chammâr .....	.....	.....
470	Kahndal	1	1	Dogar .....	.....	.....	.....
471	Kahnî	13	...	.....	.....	.....	.....
472	Kahno	7	...	.....	.....	7	.....

TABLE I.—*continued.*

Serial Number.	Name.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring.	CASTES IN WHICH OCCURRING. No. of times occurring.
		Hindu.	Musalman.	Hindu.	Musalman.		
473	Kâkâ	2	Tarkhân, Baniyâ.	.....	.....	.....	.....
474	Kâkî	3	...	.....	.....	3	Mahâjan (3)
475	Kâko	6	...	.....	.....	6	Mahâjan, Gu- jar, Brâhman (2), Gadârriâ, Thatherâ.
476	Kâlî	2	.....	.....	.....	2	Baniyâ, Gujar.
477	Kallî	9	Bâdhî, Thatherâ.	Julâhî, Shekh, Râin (3), Jogi.	.....	2	.....
478	Kâlî	16	16	Bâdhî, Gadârriâ, Mâlî, Tar- khân, Brâ- hman (2), Lohâr, Gujar (5).	Dogar .....	.....	.....
479	Kâlwa	1	1	Jhînwar .....	.....	2	Pathân.
480	Kâmtâ	2	...	.....	.....	1	Thatherâ
481	Kâmtî	1	11	Mahâjan, Râj- pût, Brâhman (2), Lohâr,
482	Kanhâjâ	11	11	Kumhâr, Gu- jar.

No. of times
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2846 names.

483	Kanhī	1	Thātherā	1	Chammār	1
484	Kaiwar	1	Gūjar	1	Jogi.	1
485	Kaiwarā	1	...	1	Rājpāt	1
486	Kanyān	1	...	1	...	1
487	Kapōri	1	...	1	...	1
488	Kapuriā	3	Baniyā	3	Mahājan (2)	...
489	Karali	1	Gūjar	1	...	...
490	Karam Bakhsh	10	...	10	Julāhā, Rāin (2), Rājpāt, Dogar (6).	...
491	Karam Chand.	2	Brahman (2)	2	Rājpāt	...
492	Karam Singh.	1	...	1	...	9
493	Karimān	9	...	...	...	...
494	Karim Bakhsh	3	...	3	Rāin (2), Dogar	...
495	Karimūn	1	...	1	Julāhā	...
496	Karmā	3	...	3	Rāin (2)	...
497	Karmī	1	...	1	...	...
498	Karno	1	...	1	...	...
499	Kartār Singh.	1	...	1	Rājpāt	...
500	Kasāb	1	...	1	...	...
501	Kāshī Rām	2	...	2	Brahman	...
502	Kashumbari	3	...	3	Brahman, Rāj- pāt, Jhinwar,	...
503	Kashumbari	2	...	2	Brahman, Jogi	...
504	Das.	1	...	1	...	...
505	Kāti	1	...	1	Faqir	...
506	Kaulā Shāh	8	...	8	...	...
	Kaurī	...	...	1	Jhinwar	...
				1	Rājpāt, Mālī, Baniyā (2), Mahājan (3), Brāhmaṇ.	...

TABLE I.—*continued.*

Seriel Number.	NAME.	MALE.		FEMALE.		No. of times occurring in 2846 names.	No. of times occurring in 2846 names.
		Hindu.	Musalman.	Hindu.	Musalman.		
507	Kawwi	1	...	.....	.....	1	Chammâr
508	Kesar.....	3	...	.....	.....	3	Kahâr, Gâjjar
509	Kewal	3	3	Brâhman	Brâhman, Ba-niâ.	(2), .....	.....
510	Kewalkâ	1	1	Mahâjan .....	.....	1	Brâhman
511	Kewali	1	1	Brâhman .....	.....	1	Brâhman
512	Kewal Ram	1	1	Brâhman .....	.....	1	Brâhman
513	Khairâtan	1	3	.....	Râin, Nâfi,	.....	Mirâsi.
514	Khairâti	3	3	.....	Shekh.	.....	.....
515	Kharlkâ	3	3	Rajpût, Kâith.	Gâjjar .....	.....	.....
516	Khatto	1	1	Jât .....	.....	1	Dogar,
517	Khayâli	1	1	.....	.....	1	Châdhâ
518	Khemî	1	...	.....	.....	1	Jhînwar (2),
519	Khemo	3	...	.....	.....	3	Nimakgar.
520	Khojâ	1	1	Gujar .....	.....	.....	.....
521	Khudâ Bakhsh	2	2	.....	.....	.....	.....
522	Khushiâ	1	1	.....	.....	.....	.....
523	Khushi Râm	2	2	Gâjjar (2)	Kumhâr .....	.....	.....
524	Khwâjâ	1	1	Dogar .....	.....	.....	.....

TABLE I.—*continued.*

Perpetual Number.	NAME.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring.	CASTES IN WHICH OCCURRING. No. of times occurring.		
		CASTES IN WHICH OCCURRING.		CASTES IN WHICH OCCURRING.					
		Hindu.	Musalman.	Hindu.	Musalman.				
542	Kôkâ	1	Mâli .....	..	..	..	..
543	Kôkî	1	Brahman .....	..	..	..	..
544	Kuljas	1	Mahâjan .....	..	..	..	..
545	Kunjâ	1	..	..	..	..	..
546	Kunjlo	1	..	..	..	..	..
547	Kundan	7	Kâith, Brâhman, Baniyâ, Mahâjan.	Râjpât, Mâli (2).	1	Jhinwar .....	..	
548	Kundi	2	2	Mahâjan .....	..	..	..
549	Kurâ	3	3	Dogar .....	..	..	..
550	Kur Det	6	..	..	..	..	..
551	Kusli	1	..	Gadârriâ, Gôjar	1	Gôjar .....	..	
552	Lachhman	4	4	Kâith, Gadârriâ .....	..	..	..
553	Lachhmanî	2	..	Brahman	2	Mâli, Kâlî .....	..	
554	Lachhmanî Nâ-râyan.	1	1	..	..	..	..
555	Lâdi	2	..	..	..	2	Chammâr, Gôjar.
556	Lâdo	6	..	..	..	6	Chammâr
							Râin (4), Dogar.		

557	Laeqâ	Kambo	1	Mahâjan	Gujar	Rân.	
558	Lahna Singh	Râjpât	1				
559	Lakkhâ	Chammâr	2				
560	Lakkhû	Gujar	1				
561	Lai Dâs	Bairâgî	2				
562	Lai Deî	Râjpât	1				
563	Lai Shâh	Mâlî	1				
564	Lai Singh	Thatherâ	1				
565	Lâjû	Gadarrâ	1				
566	Lekhraj	Mahâjan	1				
567	Lekhû	Jogi	1				
568	Loâ	Râjpât	1				
569	Madârî	Brahman	1				
570	Maddo	Brahman	1				
571	Mâddho Hâm	Brahman	1				
572	Mâdhû	...	1				
573	Mahâbir	...	1				
574	Mahâ Kâiawar	...	5				
575	Maheli	...	1				
576	Mâhli	...	1				
577	Mâhtâbâ	Lohâr, Cham-	2				
578	Mâhtâbî	mâr.	2				
579	Maidân	...	3				
580	Majidan	...	2				
581	Majro	...	2				
582	Mâkhâ	...	1				
583	Mâkhdm	...	1				
584	Mâkhdtûm	...	2				
585	Makkâbir	...	1				
586	Makkû	...	1				
587	Makundi	...	1				

TABLE I—*continued.*

Serial Number.	Name.	MALE.			FEMALE.		
		Hindu.	Musalman.	Children	Hindu.	Musalman.	
588	Mâldî Singh.....	1	Râjput .....	.....	.....	.....	.....
589	Mâlî	1	Râjput .....	.....	3	.....	.....
590	Mâman	5	.....	Râjput (2) .....	.....	.....	Râjput (3).
591	Mâm Râj	1	.....	Dogar .....	.....	.....	.....
592	Mâmûn	2	.....	.....	.....	.....	.....
593	Mânâ	1	Kumhâr .....	.....	.....	.....	.....
594	Mânan	1	.....	.....	1	.....	.....
595	Mangal	19	Jhînwar (2), Gadarriâ, Mâli (3), Jogi, Gûjar (2), Ba- nijâ, Mahâ- jan, Râjput, Brâhman, Tarkhân, Kumhâr, Chammâr, Chûhrâ.	.....	.....	.....	Faqîr.
596	Mangalâ	1	...	.....	.....	.....	.....
597	Mangalâi	4	...	.....	.....	1	Brahman
						4	Kûrnâr, Jhîn- war (2), Chûhrâ.

No. of times
occurring in
2846 names.No. of times
occurring in
CASTES IN WHICH OCCURRING.

CASTES IN WHICH OCCURRING.

No. of times
occurring in
CASTES IN WHICH OCCURRING.

598	Mangali.....	15	1	1	Bâdhî.....	1	Bâdhî.....	1	Bâdhî, Brâh- man, Mâli (3), Mchâjan Ka- hâr (2), Jhin- war, Cham- mâr (2), Gujjar, Châhrâ.
599	Mangalo	15	1	1	Chammâr.....	1	Chammâr.....	1	Chammâr.....
	600 Mangalâ		1	1	Chammâr.....	1	Brâhman	1	Brâhman
	601 Mangat		1	1	Chammâr.....	1	Brâhman	1	Brâhman
	602 Mangnâ		1	1	Chammâr.....	1	Brâhman	1	Brâhman
	603 Mango		1	1	Chammâr.....	1	Brâhman	1	Brâhman
	604 Mangfâ		2	2	Chammâr.....	1	Brâhman	1	Brâhman
	605 Mangti		2	2	Chammâr.....	1	Brâhman	1	Brâhman
	606 Mangti		1	1	Chammâr.....	1	Brâhman	1	Brâhman
	607 Mâni		1	2	Chammâr.....	1	Brâhman	1	Brâhman
	608 Markaur		1	1	Chammâr.....	1	Brâhman	1	Brâhman
	609 Mâno		1	2	Chammâr.....	1	Brâhman	1	Brâhman
	610 Manoharî		2	2	Chammâr.....	1	Brâhman	1	Brâhman
	611 Mân Singh		2	2	Râjput	2	Brâhman	2	Brâhman
	612 Manshâ Devi..		2	2	Râjput	2	Brâhman	2	Brâhman
	613 Mansnî		1	1	Brâhman	1	Brâhman	1	Brâhman
	614 Manso		1	1	Brâhman	1	Brâhman	1	Brâhman
	615 Mânûn		1	1	Brâhman	1	Brâhman	1	Brâhman
	616 Manzdr		1	1	Brâhman	1	Brâhman	1	Brâhman
	617 Mârâ		1	1	Brâhman	1	Brâhman	1	Brâhman
	618 Mârî		1	1	Brâhman	1	Brâhman	1	Brâhman
	619 Mariam		2	2	Brâhman	2	Brâhman	2	Brâhman
	620 Mârû		8	8	Jhinwar Brâh- man, Gadar- riâ, Bâdhî.	8	Jhinwar Brâh- man, Gadar- riâ, Bâdhî.	8	Jhinwar Brâh- man, Gadar- riâ, Bâdhî.

TABLE I—continued.

Serial Number.	Name.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring.	CASTES IN WHICH OCCURRING. No. of times occurring.		
		CASTES IN WHICH OCCURRING.		Hindu.					
		Hindu.	Musalman.	Children.	Hindu.				
621	Masāniā.....	3	3	Rājpūt, Kum-hār.....	....	....	....
622	Masītā.....	2	2	....	....	....	....
623	Masti.....	2	3	Brāhmaṇ, Jogi, Mahājan.....	2	....	....
624	Mathrā.....	3	4	....	....	....	....
625	Mathrī.....	4	...	....	....	....	....
626	Maṭkān.....	1	1	Rājpūt.....	4	Baniyā, Mahājan, Jogi, Brāhmaṇ.....	....	
627	Matsaddī	7	7	Brāhmaṇ, Gōjar (2), Rājpūt, Lohār, Chhīmbī, Mahājan.....	....	....	....
628	Matsaddī Singh	1	1	Rājpūt .....	....	....	....
629	Maulīk Bakhsh	8	8	....	....	....	....
630	Mauлlādī	1	1	....	....	....	....
631	Mawīstī	1	1	Gōjar .....	....	....	....
632	Māya Rām ..	2	2	Gōjar (2) .....	....	....	....

633	Mihrā	3	Mahājan	Julāhā	Gūjar	...	...	Barhāt.
634	Mīhr 'Alī	1	1	Dogar	...	1	1	Barhāt.
635	Mīhrān	1	1	...	Gūjar	...	1	Barhāt.
636	Mihrd.	1	1	...	...	1	1	Barhāt.
637	Mibtarf	1	...	Rāīn (3), Fa-	...	1	1	Barhāt.
638	Mīrān Bakhsh.	8	8	qir, Julāhā,	...	...	1	Barhāt.
				Barhāt, Nāī,	...	...	1	Barhāt.
				Dom.	...	...	1	Barhāt.
639	Mirīā	11	11	Mālī, Baniyā,	...	...	1	Barhāt.
				Mahājan,	...	...	1	Barhāt.
				Gōjar (6),	...	...	1	Barhāt.
				Jhūnwar,	...	...	1	Barhāt.
				Chammār.	...	...	1	Barhāt.
					...	...	1	Barhāt.
640	Mīrō	1	1	...	...	...	1	Barhāt.
641	Mīrō	1	1	Gūjar.	...	...	1	Barhāt.
642	Mobārīā	1	1	Thātherā	...	...	1	Barhāt.
643	Mohānā	1	1	...	...	...	1	Barhāt.
644	Mohānā	1	1	Mālī	...	...	1	Barhāt.
645	Mohāni	1	1	...	...	...	1	Barhāt.
646	Mohkān	1	1	Gūjar.	...	...	1	Barhāt.
647	Mohrā	1	1	...	...	...	1	Barhāt.
648	Moh.	2	2	Mālī	...	...	1	Barhāt.
				Tarkhān, Brāh-	...	...	1	Barhāt.
				man.	...	...	1	Barhāt.
649	Mor Singh.	1	1	Thātherā	...	...	1	Barhāt.
650	Moṭī	3	1	...	...	...	1	Barhāt.
651	Muṭī	1	1	Thātherā	...	...	1	Barhāt.
652	Muhammadā	2	2	...	...	...	1	Barhāt.
653	Muhammad	1	1	Rāṭhī, Dogar.	...	...	1	Barhāt.
				Julāhā	...	...	1	Barhāt.
654	Muhammad	5	5	...	...	...	1	Barhāt (3), Do-
					...	...	1	gar (2), Jogi.
655	Muhammadādīā	1	1	...	...	...	1	...

TABLE I—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children	Hindu.	Musalman.	Children
656	Muhammad Hussain.	1	1	.....	Rāīn .....	.....	.....
657	Muhammad ...	1	1	.....	Gujar .....	.....	.....
658	Muhammad ...	1	1	.....	Shekh .....	.....	.....
659	Muhammad ...	1	1	.....	Dogar .....	.....	.....
660	Mukh Lāl	1	1	Mahājan .....	.....	.....	.....
661	Mukhtārī	3	1	Rājput .....	.....	3	Rājput (3)
662	Mukhtārā	1	1	Rājput .....	.....	1	Rājput
663	Mukhtārī	1	1	Rājput .....	.....	1	Rājput
664	Mukhtār Singh	1	6	Baniyā, Mahājan, Kahār, Rājput.	.....	2	Baniyā, Mahājan.
665	Molā	1	2	2	.....	2	.....
666	Molāk	1	2	2	.....	1	Brāhman
667	Molī	1	4	2	Dhobi	1	.....
668	Mulla	1	1	1	.....	1	.....
669	Mulla	1	1	2	Brāhman	1	.....
670	Mulrāj	1	2	2	Rājput	1	.....
671	Multān	1	1	1	Rājput	1	.....
672	Multān Singh.	1	1	1	.....	1	.....

2846 names.

No. of times
occurring in
2846 names.

No. of times
occurring in
NAME.

673	Mūntāz	Be-	1	...	...	...	...	...	Pathān
674	gam.		1	1	Baniyā	...	...	...	Rāīn
675	Mūngā	...	1	...	...	...	...	...	Mahājan
676	Māni	...	3	...	...	...	...	...	Chihimbī
677	Munni	...	6	...	...	...	...	...	Rājput, Mahā-
678	Munshi	...	1	8	Baniyā (2), Mahājan (3), Lohār.	...	...	...	jan, Gūjar (3), Jhiwar.
679	Murād	...	3	3	Bāīn	...	...	...	...
680	Murād Bakhsh	...	1	1	Sunār	...	...	...	...
681	Murāri Rām	...	1	1	Brāhmaṇ	...	...	...	...
682	Murīl	...	3	3	Mahājan, Brā- man.	...	...	...	...
683	Nabbī	...	2	2	Brāhmaṇ	...	...	...	...
684	Nabbī Bakhsh	...	2	2	Rāīn, Dom.	...	...	...	...
685	Nabbū	...	5	5	Julāhā, Rāīn, Lohār, Shekh, Mirasi, Do- gar (2).	...	...	...	...
686	Nāekā	...	1	...	Dogar	...	...	...	...
687	Nāekān	...	3	2	Rājput (3)	...	...	...	...
688	Nagīnā	...	2	2	Rājput	...	...	3	Gūjar
689	Nagīnī	...	1	...	Rājput	...	...	1	Rājput
690	Nagīn Singh.	...	2	2	Rājput	...	...	...	...
691	Nahāt	...	1	1	Gujar	...	...	...	...
692	Nahmā	...	1	1	Thātherā	...	...	1	Brāhmaṇ
693	Nainā	...	1	1	...	...	...	1	Mahājan
694	Nainā Sukh	...	1	1	...	...	...	1	Rājput
695	Nainī	...	1	1	...	...	...	...	...
696	Nainlādi	...	1	1	...	...	...	...	...

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring.	CASTES IN WHICH OCCURRING. No. of times occurring.
		Hindu.	Musalman.	Hindu.	Musalman.		
697	Naino	1	1	1	1	Rājput .....	.....
698	Najabu'ddin...	1	1	1	1	.....	.....
699	Najiban	1	1	1	1	.....	Shekh
700	Najisan	1	2	Mahājan, Gu- jar.	1	.....	Rāin
701	Nakā	2	2	.....	1	.....	.....
702	Nakī	2	10	Kāith, Mālī (3), Mahājan, Tarkhān, Lohār.	2	Bādhi, Mahājan	.....
703	Nānak	10	10	.....	1	.....	.....
704	Nānan	1	4	Mahājan, Brāh- man, Cham- mār.	1	.....	Julahā
705	Nanda	4	1	.....	1	.....	.....
706	Nandi	7	1	.....	7	Mālī (4), Mahā- jan, Brāh- man (2).	.....
707	Nandi Rām	1	1	Brāhman	1	.....	.....
708	Nand Kanwar.	1	1	.....	1	Gujar .....	.....
709	Nando	4	1	.....	4	Nāi, Gojar (2), Jhinwar.	.....

710	Nand Ram	1	1	Jat	1	1	Mâli (2), Bani- yâ, Gadarrîa, Gûjar.	Râin	5	5	Mâli (2), Bani- yâ, Gadarrîa, Gûjar.	Râin	5	5	Julâhâ, Jogi, Pathân.
711	Nandu	5	5	Mâli	5	5	Mâli (2), Bani- yâ, Gadarrîa, Gûjar.	.....	5	5	Mâli (2), Bani- yâ, Gadarrîa, Gûjar.	.....	5	5	.....
712	Nanhâ	3	3	Gadarrîa, Chammar.	3	3	Gadarrîa, Chammar.	.....	3	3	Gadarrîa, Kâth.	.....	3	3	.....
713	Nanhe	1	1	Brâhman	1	1	Brâhman	.....	1	1	Gadarrîa, Kâth.	.....	1	1	.....
714	Nanhî	5	5	.....	5	5	.....	.....	5	5	.....	.....	5	5	.....
715	Nanhû	1	1	Chammar	1	1	Chammar	.....	1	1	Jhinwar	.....	1	1	.....
716	Nankî	13	13	.....	13	13	.....	.....	13	13	Baniyâ, Mâ- li (4), Gaðar- riâ, Cham- mâr (3), Chûhrâ.	.....	13	13	Jogi
717	Nankû	7	7	Bâdhî, Cham- mâr, Jhin- war (2), Chûh- râ, Gadarrîa, Gûjar.	7	7	Bâdhî, Cham- mâr, Jhin- war (2), Chûh- râ, Gadarrîa, Gûjar.	.....	7	7	.....	.....	7	7	.....
718	Nannâ	2	2	Brâhman,	2	2	Brâhman,	.....	2	2	Chammâr,	.....	2	2	.....
719	Nâno	15	15	Chhimbî	15	15	Chhimbî	.....	15	15	Mâli, Gujjar.	.....	15	15	Râin (7), Dho- bi, Julâhâ Dogar (3).
720	Nânoi	1	1	.....	1	1	.....	.....	1	1	.....	.....	1	1	.....
721	Nându	2	2	.....	2	2	.....	.....	2	2	.....	.....	2	2	.....
722	Nându	1	1	.....	1	1	.....	.....	1	1	.....	.....	1	1	.....
723	Nârayana	5	5	.....	5	5	.....	.....	5	5	Mâli, Mahâjan, Baniyâ, Lo- hâr, Cham- mâr.	.....	5	5	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	.....
724	Nārāyanī	28	...	.....	28	Káith, Bráhman (5), Chammár (3), Bádhá, Máli (3), Gá- darriá (2), Ba- niyá (4), Kahár, Ma- hájan (3), Jhinwar (3), Chubrá, Chhimbí.	.....
725	Náriyan Singh	1	1	Sikh	1	.....	.....
726	Nárdi	1	...	.....	4	.....	Ráin (2), Ráj- pút, Shekh.
727	Nasban.....	4	...	.....	...	...	.....
728	Nathá	5	5	Máli (2)	Juláhá, Ráin (2).	...	...
729	Nathán	5	3	Chammár (2). Thátherá (2),	Mirásí	2	.....
730	Nathá Singh.....	3	3	Kambo.	.....	...	Juláhá, Ráin.

731	Nathi	3	...	...	...	...	...	...	...	3	Mâli (2), Ga- dariâ.
732	Natho	3	...	...	...	...	...	...	3	Chammâr.	
733	Nâtho	1	...	...	...	...	...	...	1	...	
18	734	Nathû	27	27	Gâdarriâ, Chhimbî, Lohâr (4), Tarkhân, Râjput (3), Gôjar, Cham- mâr.	Julâhâ (2), Râin (7), Jogi, Pa- thân.	Mâli, Râin, Chammâr (2).	Jât, Râin.	...	...	Râin, Shekh. Dôgar.
735	Nâthû	6	6	Mâli (2), Lo- hâr, Kumhâr (2)	Shekh	...	...	...	...	...	...
736	Nathuâ	2	2	Mâli	Dogar	...	...	...	...	...	...
737	Nathû Singh	1	1	Râjput	...	...	...	...	...	...	...
738	Naubat	1	1	Thâthera	...	...	...	...	...	...	...
739	Nauladi	2	2	...	...	...	...	...	...	...	...
740	Naunrang Def.	2	...	...	...	...	...	...	2	Râjput (2).	...
741	Naunfti	1	...	...	...	...	...	...	2	Jât, Chhîrâ.	...
742	Nawaldi	2	2	...	...	...	...	...	1	Brahman	...
743	Nawaâ Nath	1	1	Jogi	...	...	...	...	2	Râjput (2).	...
744	Nawâzish	1	1	...	Râin	...	...	...	...	...	...
745	Nazar Begam.	1	...	...	...	...	...	...	1	Pathân.	...
746	Nekâ	1	1	Kumhâr	...	...	...	...	1	...	...
747	Neki	1	1	...	...	...	...	...	1	...	...
748	Neki Singh	1	1	Kâith.	...	...	...	...	1	...	...
749	Newal	2	2	Râjput	...	...	...	...	1	...	...
750	Niâdar	3	3	Râjput	Jhîn- war, Gâdar- riâ.	...	...	...	1	...	...
751	Niâz	1	1	...	Pathân	...	...	...	1	...	...
752	Nigâhi	1	1	...	Gôjár	...	...	...	1	...	...

TABLE I.—*continued.*

Serial Number	Name.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	
753	Nihâl	4	4	Lohâr, Râjput, Kambo, Chamâr.	.....	.....	.....
754	Nihâl	4	...	Râjput .....	.....	4	Gadarriâ, Râj- put, Mâli, Jhinwar.
755	Nihâl Singh	2	2	Râjput .....	.....	...	.....
756	Nihâtâhâ	1	1	Kumhâr .....	.....	.....	.....
757	Nilu	1	1	Gujâr .....	.....	.....	.....
758	Nizamûddîn	3	3	.....	.....	.....	.....
759	Nodhâ	1	1	Jhinwar .....	.....	.....	.....
760	Nonâ	1	1	.....	.....	1	.....
761	Nmû	1	1	.....	.....	...	.....
762	Nrâ	4	4	.....	.....	3	.....
763	Nrân	3	...	.....	.....	...	.....
764	Nurstâh	1	1	Lohâr .....	.....	1	Brahman
765	Nurstâh	1	1	.....	.....	2	.....
766	Nuri	2	2	.....	.....	...	.....
767	Nur Muham- mad	2	2	.....	Dogar, Sayyâd.	...	.....
768	Nûr	2	2	.....	Dogar (2) .....	...	.....

No. of times
occurring in
2846 names.

			Gujar					
769	Ode Rám	2	Bráhman	2	Bádhî	2	Dogar	
770	Orf	2	.....	1	Jhînwar	1	.....
771	Páháro	1	Chammar	1	.....	1	.....
772	Pákhár	1	.....	1	Brájpát	1	.....
773	Panjâb	1	.....	1	.....	1	Bráhman	
774	Panjo..	1	.....	1	.....	1	Mahájan (2)	
775	Panneshari	2	.....	1	.....	1	Mahájan	
776	Pánoń	1	.....	1	.....	1	.....
777	Páras Rám	3	Bráhman, Ráj- put	3	.....	1	.....
778	Párbatti	3	.....	1	.....	3	Baniyâ, Mahâ- jan, Brâh- man	
779	Parmal	1	.....	1	.....	1	Chammar	
780	Partmeshari	3	.....	1	.....	3	Bráhman (2), Jhînwar	
781	Parsâ	1	1	1	.....	1	.....
782	Parso	1	1	1	.....	1	.....
783	Partâp	1	1	1	Brájpát	1	.....
784	Partâpâ	1	1	1	Jâtp	1	.....
785	Partâpî	10	.....	10	.....	10	Kâith, Gadar, Baniyâ, Sikh (2), Cham- mâr	
786	Pârî	1	.....	1	.....	1	Mahájan	
787	Pârî	1	.....	1	.....	1	.....
788	Pâtpi	1	.....	1	.....	1	.....
789	Pat Rám	2	Gujar (2)	2	.....	1	Mâli	
790	Paunâ	1	Baniyâ	1	.....	1	.....

TABLE I.—continued.

NAME.	No. of times occurring.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musselman.	Children.	Hindu.	Musselman.	Muslim.
791 Phaggo	1	..	.....	.....	1	Brahman .....	.....
792 Phaggo	2	2	.....	.....	..	.....	.....
793 Phagwana	4	4	Mali, Bādhi, Rājpūt, Kāl.	.....	...	Kāith .....	.....
794 Phinni	1	1	Rājpūt .....	.....	1	.....	.....
795 Phnēl	1	1	Rājpūt .....	.....	..	.....	.....
796 Phuli	1	1	Sunār .....	.....	..	.....	.....
797 Piāri	1	..	.....	.....	1	Mahājan .....	.....
798 Pir Bakhsh ..	3	3	.....	.....	..	.....	.....
799 Pridia	5	4	Mahājan, Tar-khan, Lohār, Gojar.	.....	Jhīnwar .....	.....	.....
800 Piro	2	..	.....	.....	2	.....	.....
801 Pironi	1	..	.....	.....	1	.....	.....
802 Pird	1	..	.....	.....	..	.....	.....
803 Pissū	1	1	.....	.....	..	.....	.....
804 Prabhi	1	..	.....	.....	1	Mahājan, Brāhman .....	.....
805 Prabhu	5	5	Brāhman (2)...	.....	..	.....	.....

No. of times occurring in 2846 names.

806	Prashni	1	1	Brahman	1
807	Premā	1	1	Baniyā	1
808	Prem Singh	1	1	Sikh	1
809	Pūlk	1	1	Gujar.	1
810	Phai	2	1	Kumhār	2
811	Punnā	1	1	Chammar	1
812	Punnā	1	1	Rāin (2). Lohār.	2
813	Purān	1	1	Kāith.	1
814	Pitsū	1	1	Gujar.	1
815	Qādir	1	1	Rāin	1
816	Qādir Bakhsh.	3	3	Rāin(2), Dōgar	2
817	Qādir Nawāz.	1	1	Nāfi.	1
818	Qimā	3	1	Rāin	1
819	Qimū	1	1	Rāin	1
820	Qimū	1	1	Rāin	1
821	Rādhā	2	2	Mahājan, Brahman. Mahājan	4
822	Rādhā	1	1	Mahājan	1
823	Rādhī	4	1	Rājpūt	1
824	Raghā	1	1	Mahājan	1
825	Raghbir	1	1	Rājpūt	1
826	Rāghī	1	1	Rāin, Barhāi,	1
827	Rahimā	3	3	Shekh	13
828	Rahimān	13	17	Lohār	1
829	Rahim Baksh	17	17	Shekh, Rāin (9), Julāfā (2), Dōgar(3).	1
830	Rahimū	1	1	Dōgar	1
831	Rahimūddin.	1	1	Shekh	1

TABLE I.—*continued.*

Serial Number.	Name.	MALE.			FEMALE.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Castes in which occurring.
832	Rahimbi	1	.....	.....	1	.....	Rain.
833	Rahmat	3	3	.....	.....	.....	.....
834	Rahmatullah	3	3	.....	.....	.....	.....
835	Rahmū	2	...	.....	2	.....	Faqir, Jullhā.
836	Rai Kanwar	5	1	Rājpūt	5	.....	.....
837	Rājā	1	1	.....	5	.....	.....
838	Rājā Devī	5	...	.....	5	.....	.....
839	Rājānand	1	1	Kumhār	5	.....	.....
840	Rājā Rām	3	3	Baqāl, Mahājan, Baniyā.	...	.....	.....
841	Rājān	7	...	.....	7	.....	.....
842	Rājī	5	...	.....	5	.....	.....
843	Rāj Kanwar	1	1	Thatherā	1	.....	Baniyā, Mahājan, Brāhman, Chammār.
844	Rājū	1	1	.....	1	.....	Gujar.
845	Rājō	4	...	.....	4	.....	Mālī, Gaddarīā, Gujār (2).
846	Rākhi	1	...	.....	1	.....	Brāhman

No. of times occurring in
2846 names.

No. of times occurring in
2846 names.

CASTES IN WHICH OCCURRING.

No. of times occurring.

847	Ralf	1	Brâhman	1	Brâhman
848	Râms	3	Mâli, Kambo, Pâdhâ.	...	.....
849	Ramnand	9	Brâhman (4), Mâli, Mahâ- jan, Sunâr, Chhimbî.	...	.....
850	Ram Bakhsh..	3	3 Mâli, Gujjar, Channâr.	...	.....
851	Râm Chand ..	2	2 Mâli, Bhâti	...	.....
852	Râm Chandar.	1	1 Brâhman, Gu- jar.	...	.....
853	Râm Dâs	2	2 Kumhâr, Mâli.	...	.....
854	Râmdayyâ ..	2	2 Jât .....	...	.....
855	Ram Dev	2	2 Jât .....	...	.....
856	Râm Devi	6	...	...	.....
857	Râmdhan	2	2 Jât .....	...	.....
858	Râmi	18	...	...	.....
859	Râmjas	2	Bâdhi, Lohâr.	...	Brâhman, Kam- bo (2), Ma- hâjan (2).
860	Ramji Dâs ..	11	2 Brâhman (5), Mahâjan.	...	.....
861	Râm Kanwar.	2	...	.....	Jhîwar, Gujjar

TABLE I.—*continued.*

Serial Number.	Name.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Mussalman.	Children.	Hindu.	Mussalman.	
862	Ramkaran.	1	Bādhī.	Māli (3).....	...	.....	.....
863	Rām Lal	5	Kāith, Brāhman.	.....	...	.....	.....
864	Rām Nath	1	Mahājan	.....	1	Gujar.	.....
865	Rāmoi	1	Brāhman	.....	...	.....	.....
866	Rām Parkash.	1	Brāhman	.....	...	.....	.....
867	Rām Parshad.	2	Brāhman	.....	...	.....	.....
868	Rām Partap.	1	Brāhman	.....	...	.....	.....
869	Rām Rakhi	1	Brāhman (2), Mahājan,	.....	1	Chammār.	.....
870	Rāmsaran.	9	Rājput	.....	...	.....	.....
871	Rām Singh	3	Rājput (2), Kālāi (2), Gujar.	.....	...	.....	.....
872	Rām Sulk	3	Mālī, Gādārī, Chammār, Gādārī, Kā- hār, Kambo.	.....	...	.....	.....
873	Rāmzān	4	Rāīn (3).....	...	1	Rāīn.	.....
874	Rangi	1	Gujar.	.....	3	Rāīn (2), Do- gar.	.....
875	Rāni	3	.....	...	...	.....	.....

No. of times in
occurring names.

2846 names.

No. of times in
occurring names.

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.		FEMALE.		CASTES IN WHICH OCCURRING. No. of times occurring.	CASTES IN WHICH OCCURRING. No. of times occurring.
		Hindu.	Musalman.	Hindu.	Musalman.		
904	Saddhu.....	1	Kumhâr .....	.....	.....	2	Gujar.....
905	Saddo.....	2	.....	.....	.....	.....	.....
906	Sadiq.....	1	.....	Dogar .....	.....	2	.....
907	Sadiqâi.....	2	.....	.....	.....	3	Shâkh (2), Julâhâ, Râin (2)
908	Sado	3	.....	.....	.....	.....	.....
909	Sadr	1	.....	Dogar .....	.....	1	Brâhman
910	Sahansari	1	Gujar, Cham- mâr.	.....	.....	1	.....
911	Sâhba.....	2	.....	.....	.....	1	Baniyâ
912	Sâhbâi	1	.....	.....	.....	7	Gujar (2), Gujar (4), Mâhâjan.
913	Sâhbî	7	.....	.....	.....	7	Mâli (2), Sunâr, Gujar, Cham- mâr.
914	Sâhbo.....	7	.....	.....	.....	1	.....
915	Sâhbû.....	1	1	Mâlî .....	.....	1	Mâbâjan
916	Sâhdhâ	1	1	Gujar .....	.....	1	Chhimbî (2), Tarkhân,
917	Sâhdhâ	1	1	.....	.....	4	Brâhman.
918	Sâhib Devî	4	1	.....	.....	.....	.....

No. of times
occurring in
2846 names.

919	Sahibi	2	Baniyā, Ḡujar.
920	Sāhātān	1	Chammār
921	Sāhā	2	.....
922	Sāhūn	1	.....
923	Saimo	1	.....
924	Sairā	3	.....
925	Sakinā	2	.....
926	Sālag	1	.....
927	Sālag Rām	1	.....
928	Salfman	1	.....
929	Sanadi	1	.....
930	Sandlo	1	.....
931	Santā	1	.....
932	Santi	2	.....
933	Sant Rām	1	.....
934	Santū	1	.....
935	Sarb Rām	1	.....
936	Sardārā	3	.....
937	Sardhā	1	.....
938	Sardhī	8	.....
939	Sarnī	2	.....
940	Sartāj	2	.....
941	Sarēpā	1	.....
942	Sardpī	5	.....
943	Sarwan	1	.....
944	Sātā	1	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	Children.
945	Saudâgar	8	Brahman	Mâli .....	.....	.....	.....
946	Saundan	2	Bâdhî, Lo-hâr, Mâhâjan, Chammâr.	.....	2	.....	.....
947	Saundhâ	2	Tarkhâr	Râin	1	.....	.....
948	Saundhî	1	.....	.....	2	.....	.....
949	Saundh	1	Kumhâr .....	.....	.....	.....	.....
950	Saundi	2	.....	.....	.....	.....	.....
951	Saundî	1	Kambo .....	.....	.....	.....	.....
952	Sâunhâ	1	.....	.....	Chammâr .....	.....	.....
953	Sawan	1	Brahman .....	.....	Brâhman .....	.....	.....
954	Sawan Râm	2	Bâri, Gîjar .....	.....	Brâhman .....	.....	.....
955	Sawaîyâ	2	.....	.....	.....	.....	.....
956	Sayyidâ	2	.....	Dom, Dogar .....	.....	.....	.....
957	Sayyidi	3	.....	.....	.....	3	.....
958	Sebi	13	...	.....	.....	13	Kumhâr, Râj-pût, Râniyâ, Brâhman(3), Mâli(3).
959	Sebo	1	...	.....	.....	1	Mâli

No. of times it occurring in 2846 names.

960	Serî	1	.....	.....	.....	1	Râjput .....	.....	Shekh.
961	Shabban	1	.....	.....	.....	2	.....	.....	Jogî (2).
962	Shabbo	2	.....	.....	.....	.....	.....	.....	.....
963	Shâdfî	16	Kumhâr, Râj- pât, Mâli (2), Mahâ- jan, Cham- mâr.	Dhobi, Julâhâ, Mâli Râin (6), Jo- gi.	.....	.....	.....	.....	.....
964	Shâhzâda	1	1	Dogar .....	.....	2	Ghjar .....	.....	Dogar.
965	Shâhzâdi	2	...	.....	.....	1	Baniyâ .....	.....	.....
966	Shâmân	1	1	Brâhman .....	.....	...	.....	.....	.....
967	ShambhuRâm.	1	1	Mahâjan, Brâhman,	.....	...	.....	.....	.....
968	Shankar	3	3	Lohâr.	.....	11	Brâhman (3), Râpât, Ma- hâjan (4), Kambo, Ga- darriâ, Jhin- war.	.....	.....
969	Shankari	11	...	.....	.....	1	.....	.....	Shekh.
970	Shankard	1	1	.....	.....	1	.....	.....	.....
971	Sharfân	1	1	.....	.....	4	.....	.....	.....
972	Shebâ	1	1	.....	.....	.....	.....	.....	.....
973	Shebi	4	...	.....	.....	.....	.....	.....	.....
974	Shebû	2	2	.....	.....	.....	.....	.....	.....
975	Sheo Lâl	1	1	.....	.....	1	Jhiñwar .....	.....	.....
976	Sher Singh	1	1	.....	.....	1	Gujar .....	.....	.....
977	Sherû	1	1	.....	.....	1	Mâli .....	.....	.....
978	Shibbâ	2	2	.....	.....	2	Sunâr, Cham- mâr.	.....	.....

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	CASTES IN WHICH OCCURRING.
979	Shibbi	28	...	.....	.....	28	Kâith (2), Râjpût, Mahâjan (11), Pâdhâ, Brâhman (4), Tarkhân, Kumhâr, Kambo, Jhînwâr, Chhôrâ, Gadarrâ, Mâli (2), Gûjar.
980	Shibbâ	11	11	Baniyâ (3), Mahâjan, Brâhman (2), Lohâr, Gûjar Brâhman	Chammâr, Gûjar, Gadarrâ.	...	.....
981	Shibdâl	1	1	Brâhman .....	.....	...	Brâhman (2)
982	Shibsaran	1	2	Râjpût .....	.....	2	Brâhman (2)
983	Sibbi	2	...	.....	.....	.....	.....
984	Sihmâi	2	1	Chahâr .....	.....	2	Dogar.
985	Silhar	1	1	Gôjar .....	.....	.....	.....
986	Sis Râm	1	1	Gôjar .....	.....	.....	.....
987	Sifd	2	2	Gôjar .....	.....	.....	.....
988	Sobhâ Râm	1	1	Brâhman .....	.....	.....	.....

No. of times occurring in 2846 names.

No. of times occurring in 5 names.

No. of times occurring in 1 name.

989	Sobhi.....	2	Mâli, Brâhman.....	2
990	Sodhri	1	Mahâjan	1
991	Sothi	1	Mahâjan	1
992	Sotî	2	MaFâjan, Gô- jar.....	2
993	Sri Râm	3	Brâhman (2).....	...
994	Suchet	1	Brâhman .....	...
995	Sudhâ	2	Râjpút .....	...
996	Sujânâ	3	Kumhâr, Jhîn- war, Gûjar.....	...
997	Suhânt	1	...	1
998	Suhî	2	...	2
999	Sukhî	8	...	8
1000	Sukhman	1	...	1
1001	Sulâ	2	Châhrâ .....	...
1002	Sumeri	1	...	1
1003	Sundar	5	Sikh .....	...
1004	Sundarf	1	...	...
1005	Sûrat Singh	1	...	...
1006	Suryân	2	...	2
1007	Suryân Devi	1	...	1
1008	Suryânî	3	...	3
1009	Surijbâh	1	Brâhman .....	...
1010	Sorjâ	1	Mâli .....	...
1011	Swârân	2	...	...
1012	Tabbâ	2	Chammar .....	...
1013	Tabbî	2	Brâhman, Râj- pút .....	...
			Julâhâ.....	
			Rain, Dogar.....	

TABLE I.—*continued.*

SeriAL Number.	Name.	MALE.		FEMALE.		No. of times occurring in 2846 names.	
		CASTES IN WHICH OCCURRING.		CASTES IN WHICH OCCURRING.			
		Hindu.	Musalman.	Hindu.	Musalman.		
1014	Tabo	1	1	1	1	1	
1015	Tabo	1	1	1	1	1	
1016	Tahkō	1	1	1	1	1	
1017	Tajān	1	1	1	1	1	
1018	Tāntī	1	1	1	1	1	
1019	Tārū	1	1	1	1	1	
1020	Telf	1	2	15	Brāhmaṇ (3), Jhinwar.	2	
1021	Tēlā	1	15	Brāhmaṇ, Pāḍhā, Jhinwar, Gādārīā, Lo- hār, Baniyā, Mahājan (2), Tarkhan (2), Chammār.	1	1	
1022	Thābī	1	1	1	1	1	
1023	Thākūr	1	1	1	1	1	
1024	Thākūrī	15	...	1	Tarkhān	15	
						Mālī (3), Rāj- put (3), Gadar- īā, Chhīmī (2), Brāhmaṇ (3); Sikh, Kāīth, Gūjar.	

TABLE I.—*continued.*

Serial Number.	NAME.	MALE.			FEMALE.		
		CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
		Hindu.	Musalman.	Children.	Hindu.	Musalman.	
1047	Ūdī	2	2	Gujar, Cham-mâr.	.....	...	.....
1048	Ūdiâ	2	2	Mâlî (2)	.....	...	.....
1049	Ūdmî	10	9	Chhîmbî, Ga-darriâ, Bâ-dî, Gajîr (2), Chammar (2).	.....	1	Baniyâ
1050	Ugdi	6	4	Bâdhî, Chhîmbî, Lohâr, Gujar.	.....	2	Brahman, Jhinwar.
1051	'Umardâz	1	1	Râñi .....	.....	...	.....
1052	'Umâdâ	1	1	Rajpût .....	.....	1	Rajpût.
1053	'Umâdâi	1	1	Rajpût .....	.....	2	Brahman, Baniyâ.
1054	'Umrao Singh.	1	2	...	.....	2	Râñi, Dogar.
1055	'Umri	1	2	...	.....	3	Râñi (3).
1056	Utnî	1	2	...	.....	...	.....
1057	'Uzma	3	1	Râñi .....	.....	...	.....
1058	Wali Mînham-mad.	1	1	...	.....	...	.....

No. of times
occurring in
2846 names.

1059	Wazirā	7	Mālī (2), dhi, Kum. hār, Mahā- jan, Gujjar.	.....	.....	.....	.....	.....
1060	Waziran	1	..	.....	.....	1	.....	Pathān
1061	Waziro	4	..	.....	.....	4	.....	Jogi, Mirāsi(2), Rāin.
1062	Yārā	1	1	.....	Rāin .....	.....	.....	.....
1063	Yārī	1	1	.....	Rāin .....	.....	.....	.....
1064	Zāhirā	1	1	Mālī .....	.....	.....	.....	.....
1065	Zāhirī	1	1	Chammār .....	.....	5	.....	Dhobi, Rāin, Jogi, Mirāsi, Shekh.
1066	Zebo	5	...	.....	.....	1	.....	Lohār
1067	Zīnā	1	...	.....	.....	.....	.....	.....

TABLE II.

Names of Hindus.

1. Common Objects in Daily and Domestic Life.	11. Fish and Marine Animals.
2. Mythological Objects.	12. Insects.
3. Heavenly Objects.	13. Trees.
4. Accident of Birth.	14. Flowers.
5. Mental Qualities.	15. Fruits.
6. Habit of Body.	16. Herbs.
7. Outward Personal Peculiarities.	17. Plants.
8. Animals.	18. Precious Stones.
9. Birds.	19. Precious Metals.
10. Reptiles.	20. Trades, Professions and Occupations.
	21. Miscellaneous Words.

WHENCE DERIVED : 1, from Common Objects in Daily and Domestic Life.

Serial Number.	FORM.		SENSE.		
	Male.	Female.	Diminutive.	Literal.	Applied.
Simple.	Compound.				
1	Āgā ... Chhāpā ...	Āgī R, Āg S, M. Chhāpā S, L; Chhāpe R, S, M. Chirāghā ...	Āgo... Chhāpo ... Chirāgho ...	Āgū ... Chhāpū ... Chirāghū ...	Fire Stamp, seal, signet..... Lamp.....
2					
3	Chirāghā ...				
4	Gendā ...	Gendā R, S, M. .	Gendān, Gendī... Gendā R, S, M. .	Gendā ... Gendān, Gendī... Gendā R, S, M. .	Ball Ball Ball
5	Gudar ¹ ...	Gndar S, M; Gudrī R, L.	Gudrō ... Jhāndā S, M ... Moharā S, M, L. .	Gudrū ... Jhāndū ... Mohard ...	Rag Flag, banner Seal, stamp
6	Jhāndā ...				
7	Moharā ...				
8	Sandūrā ...	Sandūr R, S, M..	Sandurān, San- dūro.	Sandūrū... Shakkārū...	Red-lead, red paint ... Sugar.....
9	Shakkārā ...	Shakkār R, S, M.	Shakkān, Shak- kro.	Shakkārū... Shjū ...	Shakkārū; friend- ly.
10	Sujā ...	Sujā S, M; Sujī R	Sujō ...	Sujū ...	Prying, spying : Paul Pry.

NOTE.—S. Singh, M. Mall, R. Bām, Bī. Rai, C. Chānd, L. Lāl.

WHENCE DERIVED : 2, from Mythological Objects.

Sorthei Number	FORM.				SENSE.	
	Male, Simple.	Male, Compound.	Female.	Diminutive.	Literal.	Applied.
11	Ambā.....	Ambā S, M; Ambādīttā.	Ambo, Ambāh...	Ambā	The mother (Jagat-ambā): Durgā.	Mother-given: born by the grace of Durgā.
12	Birjā	Birjā S, M.	Birjō	Birjā	Braj, Vraja: Country about Mathurā where Krishna passed his boyhood.	Quiet; upright.
13	Deotā	Deotā S, M.	Devi .....	.....	God; Goddess	Quiet, upright: beyond reproach.
14	Durgā	Durgā S, M, R; Durgādīttā.	Dурго, Durgā, Durgā.	Durgā	The mother, Durgā	Durgā-given: born by the grace of Durgā.
15	Dṭṭā	Dṭṭā S, M.	Duto, Duttā ...	Dṭṭā	Varan, kṛt dītt: Varn-nā's messenger:	Peaoe-maker.
16	Garur	Garur S, M. ....	.....	.....	God's messenger.	Honored.
17	Kanṭhā.....	Kanṭh S, M, R...	Kanṭhō	Kanṭhā	Garuda, the king of the birds, and the chariot of Vishnu? Ardea argala.	Honored.
					Nilkanth, the blue Indian jay and chariot of Rāma Chandra	Coracias Indica.

18	Lakkhā	Lakkhā S, M, R. | Lakkhān	Lakkhū	Lakshmi, goddess of wealth.
19	Laljī	Laljī R, M; Lalī S. | Machhlī R; Ma- chhlā S, S, R, B, R. | Mātā	Laljā	Krishna.....
20	Machhlīf	Machhlī R; Ma- chhlā S, S, R, B, R. | Mātā	Machhlā	The Fish' (matsya).....
21	Mātā	Mātā .....	.....	Avatar of Vishnu.....
22	Sītā, Sīto	Sītā R, S, M. ...	Sītā, Sīto, Sīta.	Goddess

WHENCE DERIVED: 3, from Heavenly Objects.

23	Bijlā	Bijlī S, M, R. ...	Bijlā	Lightning.....
24	Chānd	Chānd R, S, M. .	Chāndo, Chando. Chāndō, Chāndō.	Moon.....
25	Karkā	Kark S, M, R; Karkā	Karko	Thunder
26	Māhtābā	Kark Nath. Māhtāb S, M. ...	Māhtābo	Māhtābā
27	Sūrjā	Sūrjī R, S, M; Sūrjī Ball.	Sūrjā	Sūrj

Note.—S. Singh, M. Mall, R. Rām, Bī. Rai, C. Chānd, L. Lāl.

WHENCE DERIVED : 4, from Accident of Birth.

Serial Number.	FORM.		SENSE.		
	Male.	Female.	Diminutive.	Literal.	
Simple.	Compound.				
28	Ambā.....	Ambā, S, M ; Ambādittā.	Ambā	Mango	Born in the Mango Season; June-July.
29	Buddhā.....	Buddhā, S, M ; Buddhī R.	Buddhā	Wednesday	Born on Wednesday.
30	Chetā.....	Chetā S. M; Chetā R.	Chetā	Chait	Born in Chait (March-April).
31	Itwārā, Itwārī.	Itwārā M ; Itwārī M.	Itwārō	Sunday	Born on Sunday.
32	Kakkaṛ.....	Kakkaṛ S, M	Kakkṛ	Kakkṛ	Cucumber; <i>cucumis uti-lissimus</i> .
33	Mangalā	Mangal S, M	Mangalo	Mangalā	Born in the Cucumber Season (June-July).
34	Mangalā	Mangal S, M	Mangalo	Mangalā	Born on Tuesday.
35	Mangalā	Mangal S, M	Mangali	Mangali	Born on holiday.
36	Pahārā	Pahārā, S, M ; Pahārā R, L, S.	Pahārā	Mars (planet)	Born under Mars.
37	Sawārī, Soi- wārā.	Sawārī R; Son-wārā S, M.	Sawārō	Hill	Born in the Hills.
				Sawārā	Born on Monday.

WHENCE DERIVED: 5. from Mental Qualities.

38	Asânâ	Asân S, M	Asâno	Asânû	(Ahsân) Kindness; good offices.
39	Bahâdur, Bhâdar, Bahâdûr, Bhâdrâ.	Bahâdur S, M ; Bhâdar S, M ; Bahâdûr, Bhâdrâ.	Bahâduro, Bhâdro ; Bahâdu-rân, Bhâdrâi.	Bahâdûrû, Bhâdrâ.	Brave.
40	Buddhâ	Buddhâ S, M ; Buddho, dhaî.	Buddho, Bud-dhâi.	Buddhû	Wisdom.
41	Chetâ	Chetâ S, M ; Chet S, R.	Cheto, Chetâi ...	Chetû	Memory.
42	Dhiraj	Dhiraj S, M. R.	Dhirjo, Dhirjâi.	Dhirjû	Patient.
43	Dilerâ	Diler S, M, Dileri R.	Dilerâi, Dilerâi.	Dilerû	Patient.
44	Hetâ	Het R, S, M, L.	Heto	Hetû	True love (<i>hit</i>)
45	Himmat	Himmat R, S, M. Hoshiârâ S, M ; Hoshiâr R.	Himto, Himtâi. Hoshiârô	Himtû	Spirit ; pluck
46	Hoshiârâ	Hoshiârâ S, M ; Hoshiâr R.	Hoshiârô	Hoshiârû	Wide awake.
47	Jhaggerâ	Jhagger S, M ; Jhaggeri R.	Jhaggero, Jhagg-rân.	Jhaggerû	Quarrelsome.
48	Machal	Machal S, M. ...	Machlo	Machlû	Sulky
49	Magrâ	Magrâ S, M ; Magar S, M ; Magri R.	Magro	Magru	Sulky.
50	Melâpâ	Melâpâ S, M...	Melâpo, Melâpân.	Melâpâ	Friendly.
51	Sewâ	Sewâ R, S, M. Sital S, M, R.	Sewi	Selâ	Worship
52	Sital	Sital S, M, R.	Sitlâ	Sitlâ	Quiet....

NOTE.—S. Singh, M. Mall, R. Rām, R. Lai, C. Uhand, L. Lal.

WHENCE DERIVED: 6, from Habit of Body.

Serial Number.	FORM.				SENSE.
	Male.		Female.	Diminutive.	
	Simple.	Compound.		Literal.	
53	Bürhâ, Bürhâ. dhäuser.	Bürhâ, S, M; Bürhâ, S, M.	Bürhâin, Bürhâin, Bürhâin.	Bürhû, dhäuser.	Habit of gulping..... Panjabi, <i>bürh</i> <i>bürh</i> <i>karnâ</i> , to cough up phlegm : to gulp. Quarrelsome. Weakly, ailing.
54	Kharķâ	Kharķ S, M..... Rog S, L, M.....	Kharķo, Kharķai Rogan	Kharķû..... Rogû	Rattle, noise
55	Rogâ, Rogî .			Sick	Sick

WHENCE DERIVED: 7, from Outward Personal Peculiarities.

56	Barkannâ ...	.....	.....	.....	Long-eared.....
57	Barpetâ .....	.....	.....	Barpetû	Pot-bellied
58	Baunâ	Baunâ S, M : Baunâ L.	Baunî	Baunû	Dwarf
59	Bulandâ ...	Bulandâ M ; land S	Bulando	Bulandû	Tall
60	Bürâ, Bür...	Bürâ S, M ; S, M.	Bürâin	Bürû	Crop-eared
61	Chhajjâ	Chhajjâ S .....	.....	Chhajjû	Long-beard
62	Chhotâ	Chhote R, S, M ; Chhotâ S, M.	Chhotô	Chhotû	Small, short

63	Ganjâ.....	Ganjâ S, M ; Ganj L.	Ganjâ	Bald	Bald-headed : unsuccess- ful.
64	Kubrâ, Kubbâ.	Kubrâ S, M ; Kub- bâ S, M ; Kubrê S, M ; Kubbe S, M, L.	Kubrâ, Kubbo.....	Kubrâ, Kubbo.....	Hunchback ; untrust- worthy.
65	Lamkamâ..	.....	Lamkamî ; Lamkanno.	Lamkamû.	Long-eared.
66	Lamnakkhâ.	.....	Lamnakkhî ; Lammakkho	Lamnakkhû.	Long-nosed.
67	Langrâ	S, M ; Langar L.	Langrâ	Langrâ	Lame ; bad adviser ; un- trustworthy.
68	Lâlâ...	Lâlâ S, M.....	Lâlô	Lâlû	Maimed ; lame ; useless.
69	Râpâ	Râp L, R, S, M.....	Râpâ, Râpo	Râpâ	Handsome
70	Sitlâ	Sitlâ S, M.....	Sitlâ	Sitlâ	Pock-marked.
71	Sohanâ	Sohan S, M.....	Sohanî	Sohanû	Handsome ; beautiful.
72	Sundar	Sundar, S, M, L.....	Sundro	Sundrû	Handsome ; pretty.
73	Surkhâ	Surkhâ S, M.....	Surkho, Surkhâ	Surkhâ	In masc. red-cheeked ; deceitful ; boaster ; swaggerer : wrapt up in self. <i>In fem.</i> shameless har.
WHENCE DERIVED : 8, from Names of Animals.					
74	Bâghâ	Bâgh S, M	Bâghnî	Bâghmûn	Ambitious ; generous, extravagant, careless.
75	Bheriâ	.....	.....	.....	Greedy.
76	Billâ	Billâ S, M	Billô, Billi	Billi	Watchful of opportu- nity ; selfish ; dis- agreeable.

NOTE.—S. Singh, M. Mall, R. Rûm, R. Rai, C. Chand, L. Lal.

WHENCE DERIVED: 8, from Names of Animals—*continued.*

Serial Number.	FORM.				SENSE.	
	Male.		Female.	Diminutive.		
	Simple.	Compound.				
77	Chhā	Chhā S. M.	Chhāi	.....	Rat Cowardly; small-mouthed, rabbit-mouthed, small-faced.
78	Gaiñā	Gaiñā R, S, M, I. Hanumān S, M.	Gaiñāñā, Gaiñāi Hanumāñā, Hanumāni	Gaiñā Bandra	Rhinoceros Monkey..... Very sharp; clever. Greedy; thievish; gaining advantage by swagger or bounce; ungrateful.	
79	Hanumān ...				Deer Sound adviser; pleasant; pleasant-spoken; fast friend, sincere friend.	
80	Hirnā	Hiran S, M.	Hirno.....	Hirnā	Deer Fair-weather friend.	
81	Kasthrā	Kasthrā S, M.	Kasthrāñā, Kas-thro.	Kasthrā	Musk deer Shameless; a person with a history; a timid bad person.	
82	Langūr	.....	Langūro	Langūrā	Black-faced Monkey ... Antelope Mirgo, Mirgāñi...
83	Mirgā	Mirg S, M. ....	.....	Mirgū	Antelope Shernū
84	Sherā	Sher S, M.	Sherni	.....	Tiger..... Ambitious; plucky; generous.

WHENCE DERIVED : 9, from Names of Birds.

85	Baglā	Baglā Bhagat	Baglā, Bhagatnī.	.....	Heron .....	.....	Hypocrite.
86	Chirā	Chirā S, M; Chirāf, R.	Chirā, Gaurāyyā.	Chirā	Sparrow.....	.....	Fair-weather friend.
87	Mor	Mor S, M.	Morāin, Morāin.	Morāin, Morāin.	Peacock .....	.....	Learned, clever; sedate; silently observant.
88	Sāras	Sāras S, M.	Mori, Mori.	Mori, Mori.	Heron .....	.....	Crafty; watchful of advantage.
89	Shikkra	Shikkar S, R, M.	Sarsāin, Sarsāin.	Sarsāin, Sarsāin.	Sparrow-hawk .....	.....	Selfish.
90	Totā	Tota S, M.	Shikkrañ, Shikkrañ, Kro.	Shikkrañ, Shikkrañ.	Parrot .....	.....	Ungrateful.

WHENCE DERIVED : 10, from Names of Reptiles.

91	Ajgar	Ajgar S, M.	Ajgarāin, Ajgaro.	Ajgarā	Python .....	.....	Gormandizer; lazy; slow; slow and sure; silent and sure; just but merciless.
92	Chhipkali	Chhipkal S, M...	Chhipkalañ, Chhipkali, Chhipkalo.	Chhipkalañ	House-lizard .....	.....	Watchful of advantage; greedy; selfish.
93	Magrā	Magar S, M, R...	Magro, Magrāin, Magri.	Magrā	Alligator .....	.....	Watchful of advantage; selfish; wicked.
94	Mendak	Mendak S, M.	Mendki, Mendki, Mendkā.	Mendkā	Frog .....	.....	Idle.
95	Nihangā	Mendki R. Nihang S, M. ...	Mendki, Nihango, Nihangā, Nihangi.	Nihangā	Crocodile .....	.....	Fearless ; careless ; impudent ; shameless ; impetuous.

NOTE.—S. Singh, M. Mall, R. Bām, R. Rai, C. Chand, L. Lal.

WHENCE DERIVED: 11, from Names of Fish and Marine Animals.

Serial Number	FORM.			SENSE.		
	Male.	Female.	Diminutive.	Literal.	Applied.	
Simple.	Compound.					
96	Kachhwâ ... Kachhwâ R.	Kachhwâ S, M; Kachhwâ R.	Kachh-hu wân, Kach-ho.	Tortoise, Turtle	Fat; idle; slow; un-fortunate.	
WHENCE DERIVED: 12, from Names of Insects.						
97	Bhaunrâ ... Dâis	Bhaunrâ S, M....	Bhaunrô	Bhaunrû	Beetle: bumble-bee ... Gadfly; horse-fly	Wanderer; rolling stone; changeable. Evil-minded; untrust- worthy; disliked; hated; backbiter.
98	Dimak .....	.....	.....	White-ant .....	.....	Hypocrite; smooth- faced cheat; blood- sucker; Shylock.
99	Ghun.....	.....	.....	.....	Weevil	Secret miser; under- hand thief.
100	Jugnâ, Jug- ni.	Jugnâ R, S, M; Jugnî R, S, M.	Jugnâ, Jugnî, Jugnâ Jugno.	Jugnâ	Freely	Beautiful; only son; liked, beloved; change- able; weak of will.
101	Jün, Jün .....	.....	.....	Jün, Jün	Louse when dormant: hair-louse.	Dirty habits; selfish; fair-weather friend; secret petty thief.
102	Jün, Jün .....	.....	.....	Jün	Louse when dormant: hair-louse.	Dirty habits.
103	Jhinkâ.....	.....	.....	Jhink	Louse when active: hair-louse.	Dirty habits; watchful
104	Likh .....	.....	.....	Likh, Likh	Louse when active: hair-louse: nit.	of advantage; patient of opportunity.

105	Machhar	S, M.	Machharo	.....	Machharo	.....	Mosquito	.....	Troublesome.
106	Makorâ	S, M.	Makorâ,	.....	Makorâ,	.....	Big black-ant	.....	Selfish ; miserly ; provident.
107	Makrâ	.....	Makorî R.	.....	Makrâ,	.....	Spider	.....	Tall and lean ; uncertain temper ; quarrelsome but not spiteful.
108	Pissâ, Pissû,	S, M.	Pissô	.....	Pissâ	.....	Flea	.....	Clever thief ; suspected.
109	Tİddâ	.....	Pissû S, M.	.....	Tİddo,	.....	Grasshopper	.....	Thin and active ; fearless ; regardless of consequences ; fool-hardy.
	Tİddâ	.....	Tİddâ S, M.	.....	Tİddâ	.....		
		Tİddi.	Tİddi.	Tİddi.					

WHENCE DERIVED: 13, from Names of Trees.

110	Bargâ	R, S, M.	Bargâ,	Bargo.	Bargâ	.....	Leaf	.....	Vain & proud ; conceited.
111	Bütâ	.....	Bütâ S, M.	.....	Bütâ,	.....	Tree	.....	Strong, stout : opinionated ; immovable ; obstinate.
112	Drekâ	.....	Drekâ S, M	.....	Drekâ, Dreko	.....	Dhrek,	Dhurek and	Unstable ; unreliable.
113	Harâbansâ,	Harbans	Harbans S, M	.....	Harbanso	.....	Bakâyan : <i>melia</i> ?	.....	Weak ; easily led ; greedy ; bribe-taker ; carelessness of consequences.
114	Lakkarâ	.....	Lakkâr S, M.	.....	Lakkâr	.....	Green bamboo	.....	Determined ; obstinate ; inflexible ; a person of a single idea.
115	Nimâ	.....	Nimâ M ; Nim S.	Namolî	Namolû	.....	A log of wood	.....	Unstable ; unreliable ; bitter ; sarcastic. <i>In feni</i> . and dim. <i>from the fruit</i> : sweet, plain-spoken.
116	Pipal	Piplâ	Piplâ S, M ; Pi- pal S, M	.....	Piplî	Pipo	Pipâ	.....	Honored.
									<i>religiosa</i> .

Note.—S. Singh, M. Mall, R. Ram, R. Rai, C. Chaud, L. Lal.

WHENCE DERIVED : 14, from Names of Flowers.

Serial Number.	FORM.		SENSE.	
	Male.		Diminutive.	Applied.
	Simple.	Compound.		
117	Belā	Bela S, M; Beli R.	Belān, Belī	A jasmine
118	Chamelī	Chamela S, M; Chamelān, Cham- neli R, M.	Chamelī	A jasmine : <i>micheilia</i> ? ..
119	Champā, Chambā.	Champā R, S, M.; Chamhā R, S, M.	Champān, Cham- bān	A jasmine : <i>michelia</i> <i>champaca</i> .
120	Gendā	Gendā R, S, M.	Gendān, Gendi	Marigold : <i>tagetes erecta</i> a pretty fool; a mere doll.
121	Gulābā	Gulābā M; Gulāb S, R.	Gulābān, Gulābo, Gulābi	A rose
122	Keorā	Keorā S, M	Keorō, Keoro, Keori	A strong-scented flow- er : <i>odoratissimus</i> .
123	Maltā	Maltā S, M	Maltī, Malto, Mältā	A jasmine : <i>aganosma</i> <i>Rozbarghi</i> .
124	Motiyā .....	.....	.....	A jasmine : <i>jasminum</i> <i>sambac</i> .
125	Phūl, Phūlā	Phūl C, S, M; Phūla M; Phū- li.	Phūlān, Phūlō	Flower; blossom. Phūlō, Phul- li.

126	Sadāsōhāgā.	Sodāsōhāg S	Sadāsōhāgān, Sa- dāsōhāgo.	White <i>Hibiscus phoeniceus.</i>	shoe-flower : Prosperous ; fortunate.
127	Surijmukh...	.....	Surijmukhān, Surijmukho.	Surijmukhū.	Well-spoken : clean- handed.

WHENCE DERIVED : 15, from Names of Fruits.

128	Bādām, Ba- dāmā.	Bādām S, M. ...	Bādāmā, Bādā- mou.	Bādāmū.....	Almond: <i>terminalia ca- tappa.</i>
129	Khajūrā	Khajūrā S, M. ...	Khajūr, Khajūrā	Khajūrū	The date palm
130	Imlā	Imlā S, M.	Imlā, Imlo....	Imlā	Tamarind
131	Lasūrā	Lasūrā S, M. ...	Lasūrān.....	Lasūrū	A glutinous fruit: <i>cor- dia myxa.</i>
132	Sewā	Sewā R, S, M....	Sevī	Seū	Apple.....

WHENCE DERIVED : 16, from Names of Herbs.

133	Baingan	... Baingan S, M, R.	.....	.....	Egg-plant : <i>bryijil</i> :
134	Ilāchā	... Ilāchā S, M ; Ilā- Ilāchān, Ilācho...	Ilāchū .....	.....	<i>Solanum melongena.</i>
135	Kakkār	... Kakkār S, M. ...	Kakkri	Kakkru	Cardamom

NOTE.—S. Singh, M. Mall, R. Bām, Ri. Rai, C. Chand, L. Lāl.

WHENCE DERIVED : 16, from Names of Herbs—continued.

Serial Number.	FORM.				SENSE.
	Male.		Female.	Diminutive.	
	Simple.	Compound.		Literal.	
136	Kapāsā	Kapāsā S, M.	Kapāsō, Kapāsān.	Kapāsū	Cotton plant
137	Karelā	Karelā S, M.	Karelān, Karelo..	Karelū	A bitter vegetable: <i>momordica charantia</i> .
138	Karilā	Karilā S, M.	Karilān, Karilo..	Karilū	Caper-bush: <i>capparis aphylla</i> .
139	Marwā	Marwā S, M. ....	.....	.....	Sweet marjoram
140	Matṛā	Matṛā S, M.	Matṛān, Matṛo.	Matṛū	Pea
141	Mirchā, Mir-chā.	Mirchā S ; Mir-chā M.	Mirchān, Mircho.	Mirchū	Pepper: <i>capsicum frutescens</i> .
142	Pipal, Piplā.	Pipal S, M; Piplā S, M.	Pipli, Piplo	Piplū	Long pepper: <i>piper longum</i> .
143	Singhārā	Singhārā S, M...	Singhārān, Sing-hārō.	Singhārū ...	Water chestnut, cal-trop: <i>trapa bispinosa</i> .
144	Sukhdar-shan.	Sukhdarshan S, M	Sukhdarsnī.	Sukhdarsnū	<i>Amaryllis zeylanicum</i> : antidote for ear-ache.
145	Tulsā	Tulsā S, R, M	Tulsī, Tulso	Tulsū	Sweet basil: <i>ocimum sacrum</i> .

WHENCE DERIVED: 17, from the Names of Plants.

WHENCE DERIVED: 18, from Names of Precious Stones.

152	Hirâ	Hirâ, S. M. L.... Hirâ.	Hirâ, Hir, Hiro, Hirâ.	Hirâ	Diamond	True; correct; sound; determined; resolved; unchangeable.
153	Jawâhirâ ...	Jawâhir, R, M., L.	S, Jawâhirâ, wâhiro	Jâwâhirâ ...	Jewels	Superior; clever.
154	Lâl.....	Lâl, R, S, M. ...	Lâlân, Lâlô	Lâlô	Buby.....	Superiority of mind or body.
155	Motî	Motî, R, S, M, L.	.....	.....	Pearl	Upright; straight for- ward; truth-loving.

NOTE.—S. Singh, M. Mall, R. Rām, Ri. Rai, C. Chand, L. Lāl.

WHENCE DERIVED: 19, from Names of Precious Metals.

Serial Number	FORM.				SENSE.
	Male.	Female.	Diminutive.	Literal.	
Simple.	Compound.				Applied.
156	Rūpā	Rōp, L. R. S. M.	Rūpo, Rupān	Rūpā	Fair; upright.

WHENCE DERIVED: 20, from Names of Trades, Professions and Occupations.

157	Dāgi	Dāyan	Dās	Exorcist; wizard, witch.
158	Dāsā	Dāso, Dāsān	Dāsū	Witch; wizard.
159	Dasthā	Dastūrā, S. M. ; Dastūro	Dastūrū	Obdient.
160	Rājā	Rājō, Rājā, R. S. M. L.	Rājān, Rājān, Rājān, Rājān.	Acquisitive; thievish.
161	Saudāgar	Saudāgar, S. M. ; Shikār, S. M. ; Shikārī, R.	Saudāgarī	Custom.
162	Shikārā	Shikārān, Shikārī, R.	Shikārnūn	Honored.
163	Sipāhī	Sipāhan, S. M.	Sipāhū	Honored.
				Sharp; clever.
				Sponger.
				Over-bearing.

WHENCE DERIVED: 21, from Miscellaneous Words.

164	Birjā	Birjā, S, M; Bir- je, R.	Birjō	Birjō	Birjō	Resin (Panjābī)	One who sticks where ad- vantage is found; leech. Interfering; officious; forward.
165	Chhedā	Chhedā, S, M; Chhedo	Chhedū	Chhedū	Hole	Hole	Taking a share and a half; greedy; tricky. Famous.
166	Deorhā	Deorhā, S, M. ..	Deorhō	Deorhō	1½ (<i>deyh</i>)	1½ (<i>deyh</i>)	
167	Dhāmā	Dhāmā, M; Dhā- mī, R; Dhām, S, M.....	Dhāmā, Dhāmo, Dhūmī.	Dhāmā	Noise; fame.....	Noise; fame.....	
168	Dūtā	Dūt, S, M.....	Dūtō, Dūtan	Dūt	Spy	Spy	Firebrand; Prying. Respected.
169	Fattā	Fattē, R, S, M.	Fatto	Fattū	Victory	Victory	Rich; money-making; contented.
170	Ganjā	Ganjā, S, M; Ganj	Ganjo	Ganjā	Treasury	Treasury	Selfish.
171	Garjā	Gari, S, M. ..	Garjo	Garjā	(gharz, Arabic) Interest, concern.	(gharz, Arabic) Interest, concern.	Loud-voiced. Thoughtful; calculating. Imperious; opinionated. Clever; man of the world.
172	Garjā	Garz, S, M.	Garjo	Garjō	Noise	Noise	Respected; of high au- thority in matters of daily life; reverend.
173	Hisābā	Hisāb, R, S, M,L	Hisābō	Hisābū	Computation	Computation	Clever; up to the time; intelligent.
174	Hukmā	Hukm, S, M, L, C	Hukmo	Hukmū	Order	Order	Clever; good manager.
175	Jagtā	Jagat, R, S, M. ..	Jagto	Jagtū	The world	The world	Tale-bearer; mischief- maker.
176	Jai	Jai, R, S, M .....	.....	.....	Victory	Victory	
177	Jiā	Jiā, R, S, M, L	.....	.....	Life	Life	
178	Juggā	Juggā, S, M	Juggō	Juggā	The age	The age	
179	Jugtā	Jugat, R, S, M. ..	Jugto	Jugtō	Dexterity	Dexterity	
180	Khazānā	Khazān, S, M. ..	Khazān	Khazānū	Treasury	Treasury	

NOTE.—S. Singh, M. Mall, R. Rām, R. Rai, C. Chand, L. Lal.

WHENCE DERIVED : 21, from Miscellaneous Words—*continued.*

Serial Number.	FROM.		SENSE.		
	Male.	Female.	Liminutive.	Literal.	Applied.
	Simple.	Compound.			
181	Pahārā, Pahārī.	Pahārā, S, M; Pahārī, R, L, S.	Pahārāṇ	Hill.....	Ambitious.
	Rachpāl ...	Rachpāl, R, S, M, L.	Rachpālū ...	Protector: nourisher ...	Kindly.
182	Sawāī, Sa-wāyyā.	Sawāī, S, M; Sawāyyā, S, M.	.....	1½ (sawd)	A man and a quarter; honored; just.
	Shitābā	Shitābā, S, M; Shitābī, R;	Shitābū	Quickly	Quick, sharp.
183	Tikkā.....	Shitābā, S, M; Shitābī, R; Tikkā, S, M. ...	Shitābā; Shitābī; Tikkā.....	.....	(<i>tikka</i>) The mark on the forehead of the Heir to the Throne.
	Ujāgar	Ujāgar, S, M ...	.....	.....	Bright
184					Famous; renowned.

NOTE.—S. Singh, M. Mall, R. Rām, R. Rai, C. Chaud, L. Lāl.

A P P E N D I X.

VERSES TURNING ON THE MEANINGS OF PROPER NAMES.*

1. Ajgar, python :

*Ajgar moṭā mard hai, jo kūd-phānd nahīn de ;
Jab qābū us kā pare, to jí se de mittie.
Ajgar is fat and moves slowly,
But when he gets his chance he destroys utterly.*

2. Ambādittā, Goddess-given :

*Ambādittā, us ko kahte ām same paidt jo hūd ;
Durgādittā bhī us ko minnat Ambā se jo hūd.
They call him Ambādittā, who was born in mango-time ;
And him Durgādittā, who came through a vow to the Mother.*

3. Anājā, grain :

*Ndm Anājd bolte sab ke kām kare,
Ādam aur haiwān kī aur panchhi kī rachhyā kare.
They name him Anājā, that is useful to all,
And cares for each, be he man or beast or bird.*

4. Badāmā, almond :

*Badāmā hai karrā ; dekhen us ke hāth :
Natījā ho mīthā, karein us ke sāth.
Badāmā is nasty ; watch his hands :
The result (of his advice) is good ; do as he says.*

5. Bāghā, tiger :

*Bāghā ek bahādur hai jo sab jhuk jdeñ :
Jab kahīn kā hākim bane, to jo māngān so ldeñ.
Bāghā is a brave man, whom all respect :
Should he become a ruler, every one gets what he wants.*

6. Bargā, leaf :

*Bargā nām jo mard hai so zdhir mān bhalā hoe :
Asliat jab jān to phir nahīn māne kōt.
Bargā is a pleasant man outwardly :
When really understood no one trusts him again.*

7. Bel, creeper, *see* Belā :

* See pages 38, 39.

8. Belâ, jasmine ; creeper :

Beld nâm ek phûl kâ, jo asal mei belâ hoe :

Jabtak dkar na mile to din bhar kâte roe.

They call that flower Belâ, which is the real jasmîne,
For which men sorrow all day long if they meet it not.

Beld Bel yeh rinkte, jo dhîraj rakhei subhâo :

Kabhî sahej tûte nahîn, jo koṭ karoge upâo.

Belâ and Bel creep along in patient fashion,
And are not easily turned aside, though you try a thousand
plans.

9. Bhauñrâ, beetle ; bumble bee :

Bhauñrâ nâm us purus kâ, jo ghûm-ghûm râs le :

Ek jaga baiṭhe nahîn aur ghûm-ghûm jîve.

They call him Bhauñrâ, who lives by travelling :
He never remains in one place and lives wandering.

10. Bheriâ, wolf :

Ik shakhs hai Bheriâ, jo naqad ko hî châhtâ hai ;

Sab hankâte haiñ us se, par woh nahîn dar jâdâ hai.

He is Bheriâ, who is greedy of wealth ;
All drive him from it, but he fears not.

11. Bhutâ, Indian Corn :

Bhutâ khâne mei khâb hai, aur khâte haiñ sub log :

Jo khâve us ko bahot, to pet phâregâ rog.

Bhutâ is nice to eat, and all men eat : (but)
Who eats much suffers for it.

12. Bijlâ, lightning :

Bijlâ Karkâ ek haiñ ; jab boleñ tab na kahâein :

Jahâñ jahâñ yeh bolte, tahâñ hî jâute khdein.

Bijlâ and Karkâ are the same ; whatever they say is disagreeable :
And whenever they speak they are kicked.

13. Billâ, cat :

Billâ nâm us mard kâ, jo sadâ ghât mei hoe ;

Jahâñ dekheñ mâreñ us se, aur pdleñ nahîn sab koe.

Billâ is that man who is always on the watch :
Where men see him they kill him, and none cherish him.

14. Bûtâ, tree :

Bûtâ barâ darakht hai, jo sab ko detâ chhâdâin :

Âp jale hai dhûp meñ, aur 'aib na lâvâ nâûin.

Bûtâ is a great tree that gives shade to all :
He bears the sun himself and brings no evil.

15. Chamelâ, jasmine :

*Chamelâ Chamelî kahd kartâ hai,
Asal jo kabhi na judd kartâ hai.
They call those Chamelâ and Chamelî,
From whom none is willing to part.*

16. Chamelî, see Chamelâ.

17. Champâ, jasmine :

*Champâ per gulâb ko sinchat sab sansâr,
Jaise Bhugwat bhagat ko sadd kare hai piâr.
All the world cares for Champâs and roses,
As God ever loves His saints.*

18. Chhipkali, lizard :

*Wahî zdt hai Chhipkali jo sir apne ko hilde :
Jidhar udhar ghûmte aur qdbû pare to khâe.
He is Chhipkali, who is always on the watch,
And wanders hither and thither, and when he gets his chance he
takes it.*

19. Chûhâ, rat :

*Chûhâ us ko kahte hain jo chhote muinh kâ hoe ;
Nit sab se woh darâ kare aur us se dare na koe.
They call him Chûhâ, who has a small mouth,
Who ever fears all, and whom none fears.*

20. Dâins, gadfly :

*Dâins nâm ek shakhs hai, jo sab ko de turpde :
Ânkh jalein aur dil bale aur chit men chain na ãe.
Dâins is his name, who makes all uneasy :
The eyes dislike him, the mind hates him, and the heart loves
him not.*

21. Dastûrâ, customary perquisite :

*Dastûrâ ek nâm hai, jo sab se lâbh gâhe :
Âp us se deven nahin, woh leve bindâ kdhe.
Dastûrâ is his name, who looks after himself :
If you do not give to him he will take without asking.*

22. Dhânâ, rice-plant :

*Dhândâ ek nâm hai, jo sab koe rakhe mân :
Ek bâr pakre gallâ, to sare nikale prân.
All respect him who is called Dhânâ :
If he once gets at the throat all life is lost.*

23. Dîmak, white-ant :

Dîmak nar aur nár hai, jo chipte sab ko khâen :
Khâte khâte khâe len, jo jaṛ tak kuchh na dikhdeñ.
 The Dimaks are men and women, who eat all they can stick to.
 They eat and eat till not even the root is to be seen.

24. Drekâ, Persian lilac :

Ek shakhs kâ nám Drekâ, jis kâ nahin̄ hai kuchh 'aitbâr :
Ek gharî meñ sau rang badle, hotâ nahin̄ hai kisî kâ yár.
 He is called Drekâ, in whom is no trust:
 He turns a hundred shades in an hour and is no one's friend.

25. Duddhâ, milk-plant :

Duddhâ Duddhî ek hain̄, aur ek same ke nám :
Ek kám meñ kám ke aur dûjâ bane na kám.
 Duddhâ and Duddhî are the same, and names for a season only:
 At one time they are of some use and of none the next.

26. Duddhî, see Duddhâ.

27. Durgâdittâ, see Ambâdittâ.

28. Gaindâ, rhinoceros :

Gaindâ mard kahâtâ hai, jo mâr kabhî nahin̄ khâe :
Jab ulte din d lagen to ap se mârâ jde.
 He is called Gaindâ, who is never hurt:
 He will only be hurt when his evil day has come.

29. Gandam, wheat :

Gandam kâ ek rang hai, jo sab se rakhe sang :
Sakht narm châhe kid to hojâve usî dhang.
 All appreciate Gandam's colour :
 He gives his opinion—good or bad—as is required.

30. Gendâ, marigold :

Gendâ us ko kahte hain̄ jo dekhan meñ thî subde :
'Atar, tel aur bâs meñ kuchh nahin̄ kâm meñ de.
 They call him Gendâ who is handsome to look at,
 But of no use for perfume, oil or scent.

31. Hanumân, Monkey-God :

Woh mânas Hanumân hai jo khâe aur dhamkâe :
Kám nahin̄ us se bane, par dukh dene ko de.
 He is Hanumân, who steals and swaggers over it :
 He is of no use, but comes to give trouble.

32. Harbansâ, green bamboo :

*Harbansâ ek nâm hai jo châroin taraf mur jâe ;
Apnd bhalâ nahin dehla, jo âg men sab jul jâe.
They call him Harbansâ who turns to every side ;
Who sees not his own good and is burnt in the fire.*

33. Hirnâ, deer :

*Hirnâ nâm ek shakhs hai jo sadâ rahe sab sang ;
Jab âfat â gher le to lañak jâve kisî dhung.
He is called Hirnâ who is your fast friend,
Till misfortune surrounds you and then he runs off.*

34. Ilâchâ, cardomum :

*Ilâchâ woh mard hai jo sab kâ mitr bane ;
Burd kâm kartâ nahin aur nek kare hai ghane.
He is Ilâchâ who is friend to all ;
He does no evil, but does much good.*

35. Imlî, tamarind :

*Imlî Imlid nâm haiñ jo sadd do-mukhâ hoveni :
Achhe mein achhd bane aur khote men khotd hoveni.
Imlî and Imlia are names for those who are ever double-faced,
And make good and evil to appear the same.*

36. Imlia, *see* Imlî.37. Joïk, *see* Joïkâ.

38. Joïkâ, louse :

*Joïkâ Joïk do shakhs haiñ jo ek bâr lag jâen ;
Jabtak peñ na bhar chuke, tabtak khûn ko khâen.
Joïkâ and Joïk are those who stick but once :
And then until they are filled they do not let go.*

39. Jugnâ, firefly :

*Jugnâ nâm ek shakhs kâ jo badla kare subhao :
Bas us kî chaltâ nahin par karne châhe bârd ghao.
He is called Jugnâ who changes his mind :
He has no power though he would wound terribly.*

40. Jûn, louse :

*Nar nari Jûn Lîkh haiñ jo khûn khainchkar khâen :
Khâ-pîkar karke khâsh râhen aur zakhm nohîn dikhlaen.
Men and women are Jûns and Lîkhs who draw the blood for
food :
They satisfy themselves, and no one knows of the harm.*

41. Kachhwâ, tortoise :

*Kachhwâ rahtâ ek jaga aur dîjî ko nahîn jâe :
Jo pakre aur le chale to mykar wahîn de.*
Kachhwâ remains in one place and goes nowhere :
Seize him and take him away, and he goes back to it.

42. Kakkar, cucumber :

*Kakkar Kakkrî ek haiñ jo ãte thore kâm :
Jo bahotî raghbat kare to kâm karenge tumâm.*
Kakkar and Kakkrî are of little use :
Who uses them too much will die.

43. Kakkrî, see Kakkar.

44. Kapâsâ, cotton :

*Wahî kapâsâ bolte jo sab ke kâm kare :
Shaddî men khushk rang ho aur kdlâ jabke mare.*
They call him Kapâsâ who is of use to all :
Pleasant at a marriage and sorrowful at a funeral.

45. Karelâ, a bitter vegetable :

*Karwâ Karelâ jânte aur koe nahîn rakhte âs ;
Jab gun us kâ jânte, to har dam rakhte pâs.*
They think Karelâ bitter, and consider him of no good ;
But when his value is known they keep him always by them.

46. Karâkâ, see Bijlâ.

47. Kasturâ, musk-deer :

*Kasturâ ek nâm hai jo sab rakhe ânand,
Sukh dene ghañi kare, par kadhî nahîn de dargand.*
Kasturâ is he who pleases all,
Even at his own cost, but displeases never.

48. Keorâ, a strongly scented flower :

*Keore sab 'araq bandkar garmî mei us pîte hain ;
'Atar sînkhîn aur tel maleñ aur us ke bharose jîte hain.*
All distil Keorâ's juice to drink in the hot season ;
They smell his scent and rub on his oil, and live on his strength.

49. Khajûrâ, date-palm :

*Nâm Khajûrâ ek kâ jo sab kâ mitr bane :
Nd dukh deve aur ko, nd âp hî dukh men sane.*
His name is Khajûrâ who is every one's friend :
He neither gives trouble to others, nor falls into trouble himself.

50. Lakkār, a log :

Lakkār mānas ek hai, jo ekhī rakhe tek :
Ek kām us se bane aur aur nahīn kuchh nek.

Lakkār is a man of one idea :
 He can do one thing only and nothing else well.

51. Langūr, the black-faced monkey :

Wahī mard Langūr hai jo 'aib poshī nahīn hoe :
Khāve aur dhamā bane aur dukh nahīn deve koe.
 He is Langūr who does not hide his faults :
 He steals and chatters and does no harm.

52. Lasūrā, a glutinous fruit :

Ek kā nām Lasūrā hai jo jahān jde liptde,
'Aqal bare kī mārke apnā kām karde.
 Lasūrā is his name who sticks where he goes ;
 Poisoning the minds of the great he gains his own objects.

53. Likh, see Jūn.

54. Maggrā, alligator :

Maggrā nām us mard kā ki jahān pāe liptde ;
Jabtak us kā bas chale to hār gor sab khāde.
 Maggrā is his name who sticks where he can ;
 While his strength lasts he destroys.

55. Māhtābā, moon :

Māhtābā ek bār bhī dve mātā pās :
Sukh sampat aur gyān se pūran kare ās.
 Once a month Māhtābā comes to his mother :
 Brings pleasure and wealth and wisdom and fulfilment of desire.

56. Mākorā, big black ant :

Us kā nām Makorā hai jo garmī mei jamā kare :
Sardī mei us ko khātā hai, jo kuchh ghar mei dhare.
 His name is Mākorā who collects in the sunshine :
 In the cold he eats what he has gathered in his house.

57. Māltā, jasmine :

Māltā Māltā haiñ nar nārī, jo sukh dete haiñ sab ko :
Achhā kareñ aur achhā batāveñ, bhūl na jāveñ jo Rabb ko.
 Māltā and Māltī are man and wife who please all :
 Who do good, advise well, and forget not God.

58. Māltī, see Māltā.

59. Marwâ, sweet marjoram :

Marwâ nâm us se kaho, jo sukh kî bât kahé :
Dukhwâl ko sukh kare aur dukh ko âp gahe.
 Call him Marwâ that is pleasant-spoken :
 That soothes the grieving and takes away pain.

60. Mattrâ, peas :

Mattrâ gol kahegâ bât,
Khwâh ho din khwâh ho rât.
 Mattrâ speaks gently of things,
 Be they right or be they wrong.

61. Mendak, frog :

Mendak nâm ek shakhs kâ jo thorâ kartâ kâm :
Kam chalâ, kam kûdâ aur bahot kartâ drâm.
 Mendak is the name of a man who does little work :
 He walks a little, jumps a little, and takes it very easy.

62. Mirchî Mall, pepper :

Mirchî Mall ek shakhs hai jo sab koe pâve dukh :
Sab mânas us se dukhen aur kabhî na pâve sukh.
Mirchî Mall kî bât ko pîchhe sab pachhtâe,
Killbît jab jât hai to mard hosh men de.
 Mirchi Mall is a man who troubles all :
 All men are worried by him, and get no pleasure from him.
 All regret not following Mirchi Mall's advice ;
 When the opportunity is gone then men awake to it.

63. Mirgâ, antelope :

Mirgâ nâm us shakhs kâ jo hardâ hard hî khde :
Jab bâlû kahîn dekh le to jat mâr bhâg gâe.
 That man is Mirgâ who eats of good things ;
 When he sees there is nothing he runs away sharp.

64. Motiyâ, jasmine :

Motiyâ ek phûl hai jis ko lagdte log hain ;
'Atar aur tel us kâ, yâro, is jag ke bhog hain.
 Motiyâ is a flower all men plant :
 Its scent and oil, friend, are pleasures in the world.

65. Nîmâ Mall, a bitter leaf :

Nîmâ Mall kî bât burd hai ; sab kahte hain us ko bad :
Ant kâl phal mîthâ dekhen khâyd karte hain us se tad.
 Nîmâ Mall's advice is disagreeable ; all call it bad :
 In the end they see its result to be good, and then they take it.

66. Phûl, flower :

Phûl nâm ek mard kâ jo bahot rang dikhle :
Nain ko to khûsh kare, par chit men koe nahin lde.
 Phûl is the name of a pleasant man to see :
 He is pleasing to the eyes, but none takes him to his heart.

67. Pîpal, the pîpal tree; pepper :

Pîpal per pavitr hai jo Hindû pûjeh jaâ :
Nar nari pûjd karei keh Brahmâ moksh kardc.
Pîpal dekhan ko bhalâ, jo nainen ko sukh de :
Jo baste us purus se to badan jalâ dukh de.
 The Pîpal is a holy tree which Hindûs worship :
 Men and women worship it that God may give salvation.
 Pîpal is pleasant to see, and pleases the eyes : (but)
 Who uses him will suffer for it.

68. Pissâ, flea.

Pissd kûde sab jaga aur thord thord khdc :
Pattâ nahin deve kabhi, par qâbû men ae.
 Pissâ jumps everywhere and takes a little :
 He never makes a sign but comes at his opportunity.

69. Sadâsöhâgâ, white Hibiscus :

Saddsohâgâ purus hai jo sadâ rahe ânand :
Har dam bole sukh sabad aur kadhi nahin uchre gând.
 Sadâsöhâgâ is the man who is always pleasant :
 He ever speaks pleasantly and never an evil word.

70. Seû, apple :

Nâm Seû aur Sewâ hai, sab se mîthe hocn :
Jo achiha nâm ban sakhe to kâm kist kâ na khocn.
 Seû and Sewâ are pleasantest names of all :
 If the name be good then the work of none will be spoilt.

71. Sewâ, see Seû.

72. Singhârâ, water caltrops :

Singhârâ us ko kahen jo sab koe terâ jdn :
Phal mithâ jab d lage to pakkî ho pachhân.
 They call him Singhârâ who is crookedest of all :
 But when his advice turns out right they understand it to be
 good.

73. Sherâ, tiger :

Sherâ nâm us shakhs kâ jo sab us se dar jden :
Ap khâde, de aur ko, aur bahotî us se khden.
 Sherâ is his name whom all men fear :
 He takes himself and gives to others, and others profit much.

74. Sukhdarshan, amaryllis :

*Sukhdarshan ek purush hai jo dekhen chit ho chain :
 Sab chit se chheñ, us se palak na choreñ nain.*
 Sukhdarshan is a man whom it pleases the heart to see :
 All desire him eagerly, and never take their eyes off him.

75. Supârâ, betel-nut :

*Supârâ jo pâve so khâve us se :
 Nahin âs kâl kî, uṛâve us se.*
 Supârâ spends as he gets :
 He has no thought for the morrow, but spends at once.

76. Sûrijmukh, sunflower :

*Sûrijmukh us ko kahen jo sadd rahe khiltâ :
 Durjan bhâge dûr ko aur mirâ rahe miltâ.*
 They call him Sûrijmukh that is always cheerful :
 Enemies fly from him, and friends remain beside him.

77. Tiddâ, grasshopper :

*Tiddâ kûde sab jaga aur hare ghâs ko khâde :
 Jo jal aur ghâs nahin mile to tarap tarap mar-jde.*
 Tiddâ jumps about everywhere and eats green grass :
 When water and grass fail he dies game.

78. Tulsi, sweet basil :

*Tulsi kâ ek per, har jo Hindû pûjen sab :
 Ek wasila jânte ki mil jâtâ hai Rabb.*
 Tulsi is a tree all Hindus worship,
 Considering it a means of finding 'God.

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